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ARMENIAN MISSIONARY ASSOCIATION OF AMERICA



ARMMA

NEWS



A LEGACY OF FAITH • LOVE • SERVICE

FAITHFUL TO THE LEGACY • EMBRACING THE FUTURE

LII 1

JAN • FEB • MARCH

2018



AMAA NEWS

is a publication of
The Armenian Missionary Association of America
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E-mail: info@amaa.org
Website: www.amaa.org
(ISSN 1097-0924)

The AMAA is a tax-exempt, not for profit organization under IRS Code Section 501(c)(3)

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In order to keep our mailing list up to date, please send all corrections, along with the old address, to:
AMAA NEWS
31 West Century Road
Paramus, NJ 07652
E-mail: amaanews@amaa.org

DESIGN

Caspianseal.com

NAMEPLATE & COVER DESIGN
Yearbook, Inc.

PRINTING:

Printsolutions.info
Englewood, NJ
Tel: (201) 567-9622

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Perpetual Mission

Օն ի գործ, օն ի գործ,
ով եղբայր, օն յառաջ

"To the work! To the work
We are servants of God."

Armenian Evangelical Hymn

By **Zaven Khanjian**, AMAA Executive Director/CEO



'Mission Accomplished' proclamations are often premature.

As Americans, years ago, we witnessed President George W. Bush's theatrical proclamation of 'Mission Accomplished' in San Diego. However, we are still in Iraq and we are also involved in Syria and ..., and..., and..., and... The places are many and I am confident, with a bit of contemplation, you can name a few more.

As a child camper, I admired the steep, mystical and majestic hill behind the unfinished structure housing us campers in Kessab, Syria. For my childish but inquisitive mind on a clear and bright summer day, the puzzling and intriguing hilltop was the end of the universe. Growing up I discovered mountains behind the hilltop, followed by vast oceans on the surface of a planet called Earth in the middle of an amazing solar system in an infinite creation.

'Mission Accomplished' proclamations are often premature. Missions are perpetual and restrained only by the infinite will of an omnipotent and mighty God.

The Armenian Missionary Association of America is proud of a century old legacy of goodness sown in 24 countries around the globe.

- It enjoys a good reputation and commands respect.
- It emulates the life of our Lord, Jesus Christ on earth, nurturing the soul, feeding the hungry, healing the sick.
- It radiates joy, reaps hope and shores broken lives.
- It illuminates the path of life through the dissemination of the Word of God.
- It cannot heed to the notion of a 'Mission Accomplished.'

The AMAA is on track with an ongoing journey of goodness, one which includes every junction of history and especially today at a milestone like our Centennial. This journey includes:

- **New and continuous human and material resources.** The expanded mission of the Association responding to the escalating needs of our people requires new hands to toil and additional contributions to help us reach new horizons. AMAA's Centennial Campaign has clearly drawn the map, set the need, and provided the opportunity.

- **Individual and collective involvement in our mission.** This reflects faith in the work carried out and confidence in the actions taken. If the AMAA is the missionary arm of the Armenian Evangelical Church, the total of all individual involvement and its enduring support should mirror the commitment.

- **Rededication to the cause.** A personal reflection of the soul and the search for a sense of being will enhance a strong commitment to serve a cause conceived and delivered a century ago but ablaze and timely today.

- **A strong conviction of who we are.** God has graced us with a sense of belonging best characterized by the founding Executive Director of the AMAA, Rev. Mihran T. Kalaidjian. He rationalized the Association's creation by saying "We founded the Armenian Missionary Association of America with a deep conviction that our martyred Armenian nation will survive and will continue to exist as a nation....Therefore it is indispensable that we contribute to the revitalization of our Armenian heritage and spiritual life." A century later, together with a heartfelt dedication to humanity, our mission is on track in its indispensable contribution to our Armenian heritage and the spiritual life of our people.

- **Seeking creative minds.** We are not condemned to a box nor buried in an illusion of self-righteousness. Over the course of our history, the AMAA has engaged in hundreds of programs and services. As creative as we have been, the field is yours to fill. Bring us your mission plan and idea, and your personal or collective involvement for our consideration. Every program, service or mission is conceived by a creative and caring mind. Please bring us yours for our consideration. We will be delighted to hear from you.

Our Centennial Campaign marches on and a reflection of the results is on page 19. Please review the Campaign goals and menu on the AMAA website, www.amaa.org and learn what God has placed on your heart to embrace.

Meanwhile, AMAA's perpetual mission also marches on. I call upon you to raise your voice, join hands and work together.

**"To the work! To the work
We are servants of God.
Let us follow the path
That our Master has trod."**

Thank you for your very generous and continued support of our Mission! It is much appreciated. ☐

100 Years of Service



By **NAZARETH E. DARAKJIAN, M.D.**, President of AMAA Board

What good is it for a man to gain the whole world yet forfeit his soul.

Mark 8:36

We live in a world where everything is valued according to the amount of profit it generates. When a business or a piece of real estate is to be sold, the first question that the buyer will ask is how much profit does this entity generate every year? The same is true of an employee who is being evaluated for a promotion, a raise, or a bonus; the most important consideration will be how much profit that individual has generated for the company? The situation was probably not that much different in the society where Jesus lived. Jesus Himself in a parable commended the servant who brought in the highest profit - Matthew 25:21. Yet for Jesus, the soul of a single person was more valuable than the material wealth of the entire world.

It is clear in the Gospels that Jesus had a lot of sympathy for the poor. Proclaiming the Good News to the poor seemed to be a very important part of His mission. Jesus had a lot of sympathy for the widow who gave her last few coins to the temple treasury. He felt that she did better than the rich people who made much larger gifts. Jesus clearly felt that the rich will have a harder time to enter the Kingdom of Heaven.

What Jesus is trying to tell us in Mark 8:36 is that it is futile to pursue material wealth because even if we gain the wealth of the entire world we will not experience true happiness if we have lost our spiritual and moral values. Is it possible for a man to gain the

whole world (figuratively speaking) and not lose his soul? I believe that all depends on how that person treats his fellow men. If someone is using his wealth and power to abuse others and accumulate even more wealth, then that person has surely lost his soul. However, if that rich person is using his justly acquired wealth to improve the lives of his fellow men then in my mind that person has not forfeited his soul.

The advice that Jesus gave to the rich man who wanted to enter the Kingdom of Heaven and have eternal life was to go and sell his possessions and share his wealth with the poor and needy.

For 100 years the Armenian Missionary Association of America has been reaching out to the poor and needy in 24 countries around the world including the Armenian Motherland and the Diaspora. For 100 years the AMAA has been spreading the Good News of the Gospel so that people will come to know the Savior who is the resurrection and the life. For 100 years the AMAA has been bringing the children to Jesus, in Sunday schools, full-time schools, summer camps or day camps, after school day centers and other community activities. All of this, however, would not have been possible without the generosity and giving spirit of our donors, big and small, throughout the past century. We are at the threshold of a new century, we have established a Centennial Campaign that will propel us into the new century with great momentum so that we can continue the good work that was initiated by the previous generations. Will you join us? □

Lukewarm or on Fire?

By George R. Phillips, Sr., Esq.

This is the critical soul question
Therein lies life's critical tension

We amass earthly treasure
Love its comfort beyond measure

We go through the paces expected
Attending church, feeling elected

The Bible's rich man comes to mind
True blessings left behind

Pray you are not lost in life's race
Know that salvation is the winning case

If Christ is the center of your life
You will be on fire for Christ despite challenges and strife

There is a lack if you're only lukewarm
I found this out during my life's storms

You are on fire for you have His gift
Its joy and peace now and what an uplift!

When the Witnesses are Silent

Mark 16:1-8

By Rev. Hovhannes Hovsepyan*

Mark displays the Good News of the Gospel from the very beginning of his book.

The beginning of the Good News of Jesus Christ, the Son of God. Mark 1:1

And throughout the Gospel we see how the Kingdom of God breaks into the world and brings healing and caring through the ministries of Jesus. A new community forms around Jesus because of this intervention. The disciples are called to join this community and engage in the service of discipleship by proclaiming the Good News.

Does the conclusion of Mark's Gospel make any sense in this context? In many old manuscripts the Gospel ends with an astonishing sentence in *verse 8*.

So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid. Mark 16:8

In this verse the author includes several negative feelings after women had encounters with the angel in the tomb. After hearing the message of Jesus' resurrection and the command to go and tell the disciples, the women *left and fled* from the tomb seized with *fear and bewilderment*. The Gospel ends in silence and without proclamation of the Good News; they *said nothing* to anyone, for they were *afraid*.

Many scholars suggest that this likely is the original ending of Mark's Gospel. But what is the reason for such an ending? We know from the other Gospels that the women told the disciples immediately after leaving the tomb. But here, to provoke thinking, Mark cuts the story, like watching a film and cutting the ending, for a reason.

Mark's Easter story is a call to discipleship for all of us. What do I do as a disciple of Christ? In this Gospel Jesus orders others to keep silent until the resurrection of the Son of Man:

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. Mark 9:9

Why were the disciples silent even after the resurrection? The good news had to be proclaimed, the messianic secret had to be announced and told. That moment came.

Mark's Gospel suggests the task of discipleship, which is to speak, to proclaim, regardless of the circumstances, even under persecution.

As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them. And the good news must first be proclaimed to all nations. Mark 13:9-10

The discipleship is what Jesus says, not what Peter or other disciples or women do in this Gospel. How did the disciples understand the discipleship? In Mark 8:32 we learn that Peter did not fully understand. The discipleship is not about glory, but it is about identifying with the Master and carrying the cross Mark 8:34.

In Mark 9:33-36 we read that the disciples are arguing about who is the greatest. They failed to understand that whoever wants to be great must be the servant of all. Mark 10:35-45 says that the disciples are arguing over who is going to sit on the right or left side of Jesus. Again, they missed the point that whoever wants to be first must be a slave, servant and the last of all. Mark is correcting a certain view of discipleship from glory and greatness to servanthood and suffering.

Mark's negative portrayal of disciples throughout the Gospel has its purpose. It seems that there was a misunderstanding of discipleship in the community. Their understanding of discipleship was about glory and greatness like the disciples. Mark distances the readers from disciples. They are not your paradigm. Do not be like them. Listen and follow Jesus. Mark redefines discipleship and tries to correct the Christology and discipleship of the community. Discipleship means to serve and carry the cross. Many, in this community, left their faith because of the fear of persecution and suffering. Many preferred to be hidden in silence and not to testify their faith when there was a chance. Mark reminds his readers that Jesus understands their fears and predicts it in chapter 13. The challenge is, will you stand firm and proclaim the Gospel? Will you behave like the disciples did or as Jesus ordered the disciples to do?

Today, while thinking about this passage and about our personal and communal understanding of faith and discipleship, how do we deal with the empty tomb? Does the fact of resurrection help us be faithful disciples instead of being fearful ones? Where and in which sense do we have fears about our faith? Where and why do we keep silent?

Faithful discipleship means to follow Jesus and His commands throughout your daily life regardless of conditions. Fear and silence indicate lack of faith. The empty tomb and even the fact of resurrection do not produce the necessary faith. Faith comes when we open our hearts toward the Good News and get to know Jesus Christ on a personal level. Faithful discipleship is based on such faith. Only then can we proclaim and say;

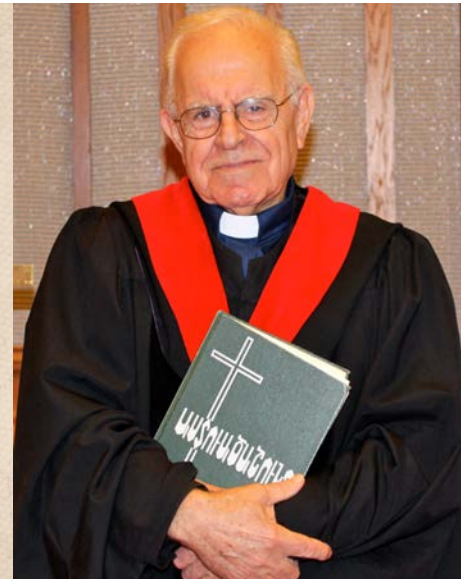
Christ is risen. He is risen indeed!



* Rev. Hovhannes Hovsepyan is the Assistant to the Senior Pastor at the Evangelical Church of Armenia in Yerevan.

Meet Our Veteran Pastors

Rev. Hovhanes Sarmazian



By Rev. John Khanjian, Ph.D.

Rev. Hovhanes M. Sarmazian was born in June 1934 to Minas and Marie Sarmazian of the beautiful Baghjaghaz Village, located at the foot of Mount Sildran in Kessab, Syria. He attended the village elementary school but for intermediate education he had to walk 14 km to get to school in Kessab!

His roadmap to Christian ministry did not follow the traditional path of high school, college and seminary. Being the eldest son, he had to interrupt his education and join his father in cultivating the land. In 1951, he was asked to teach at his village elementary school which he undertook with great love and joy for three years. Then the order came to join the Syrian Army as a conscript. Upon the completion of his military service, he was offered a teaching position at the Armenian Evangelical Elementary School in Damascus, Syria where he served from 1959-62. During this sojourn, which he refers to as "his Damascus Road Experience," his future vision for the Christian Ministry was solidified and he began the process of applying for full-time ministry.

However, there was still one more hurdle to overcome—a high school diploma. In 1962, I met him as a student at the Armenian Evangelical College of Beirut, Lebanon where he sat in class with teenagers and became a successful student. Now the road map was clear, he became a full-time college and seminary student. With diligence he completed his studies and received from Haigazian College a BA in Psychology in 1967 and B.D. from the Near East School of Theology in 1969.

During his seminary days he served in Sunday Schools, Youth Work and preached from pulpits of churches at various locations. Prior to his graduation, because of a vacancy in the Armenian Evangelical Church of Anjar, Hovhanes was appointed to serve the Church on an interim basis which later became a permanent position. He began his work after a stormy period in the Church's life, but with his calm and loving

approach he brought peace and stability to the situation and served the Church for 22 years.

In 1972, he married Marie Janbazian who was a member of the Hilfsbund Mission that was serving the Anjar School and its Boarding Department, as well as Muslims in the surrounding villages. Marie was educated in Germany and served as a nurse, translator, and social worker and became Pastor Sarmazian's right arm in his ministry. On July 1, 1973, he was ordained by the Union of the Armenian Evangelical Churches of the Near East as the Pastor of the Armenian Evangelical Church of Anjar.

When the Hilfsbund Mission transferred its work in Anjar and the surrounding area to the Armenian Evangelical Union of the Near East in 1976, Rev. Sarmazian's responsibilities grew exponentially to include the Directorship of the K-12 School, which included a large boarding population, teaching Armenian and religion courses, Presidency of the School Board of Majdal whose students were Muslims, and overseeing and helping the Armenian refugees who escaped from Beirut during the 16 year long Civil War.

In December 1990, Rev. Sarmazian, his wife, two sons and a daughter moved to Canada to serve the Armenian Evangelical Church of Cambridge, Ontario. In November 2002, the family lost their mother and great supporter to illness. After 50 years of faithful service, Rev. Sarmazian has officially retired from this Church as of January 2018, but continues to serve when called upon. He enjoys the company of his children and four grandchildren. He has written many short stories, sermons and articles on various topics. He has published three books: A Play on Mousa Dag Events of 1915, A Guide Book for the Christian Armenian Family, and Short Stories About Life in a Kessab Village.

The boy who walked 14 km to school continues his journey in the service of His Lord and his people. □

Armenian Evangelical Emmanuel Church of Aleppo

The Armenian Evangelical Emmanuel Church of Aleppo, Syria is one of the oldest Armenian Evangelical Churches. It was established in 1852 (in the old city), soon after the Armenian Evangelical Movement and establishment of the first Armenian Evangelical Church in Beyoglu, Istanbul, in 1846. The current Church building was erected in 1923.

This Church has had a fruitful ministry in the past, and has rendered valuable services to the Union of the Armenian Evangelical Churches in the Near East. Currently within the church active organizations are the Ladies Society, Junior and Senior Youth Groups, and the Sunday School.

On Sunday, January 17, 2016 in the early afternoon right after the Youth Group ended its program following the Sunday Church Service, a mortar shell hit the roof of Church, causing serious structural damage. Thanks to God, there were no casualties or injuries reported.

Despite the political situation in the city, the Emmanuel Church continues its faithful ministry to



Badveli Samuel Tashjian, current preacher of the Emmanuel Church.

the community with regular Sunday morning Worship Services led by *Badveli Samuel Tashjian*.



Sunday morning Worship Services are held in the basement hall of the Emmanuel Church.



The Youth Group of the Emmanuel Church with Rev. Yousef Jabbour.



Sunday School children of the Emmanuel Church.

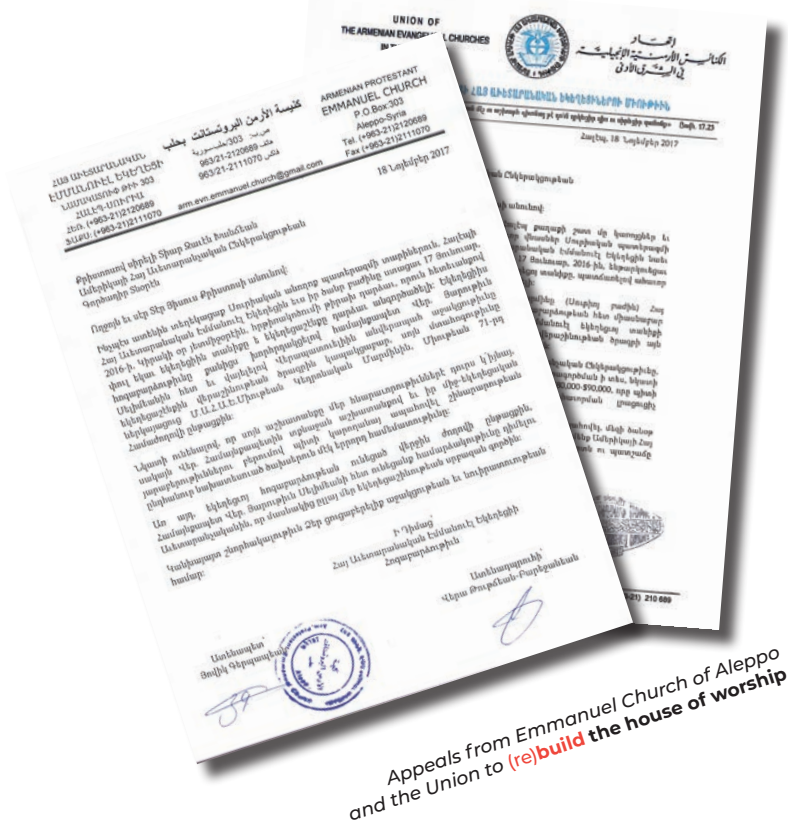


The Ladies Group of the Emmanuel Church.

The Pastors who have served the Armenian Evangelical Emmanuel Church:

Adoor Agha Niziblian (1852-1855)
 Rev. Nazar Makanian (1855-1865)
 Rev. Sarkis Sarkissian (1865-1890)*
 Rev. Garabed Markarian (1865-1890)*
 Mr. Kevork Kazanjian (1865-1890)*
 Mr. Garabed Adanlian (1865-1890)*
 Mr. Krikor Tchoukourian (1865-1890)*
 Mr. Karekin Kouyoumjian (1865-1890)*
 Rev. Manouk Missirian (1891-1903)
 Rev. Stepan Tovmassian (1904-1913)
 Rev. Hovhaness Eskijian (1913-1916)
 Visiting pastors and preachers (1917-1923)
 Rev. Garabed Haroutounian (1922-1931)
 Rev. Sisag Manoukian (1931-1932)
 Rev. Siragan Agbabian (1932-1952)
 Rev. Soghomon Nuyujukian (1950-1959)
 Rev. Hovhannes Karjian (1960-1979; asst. 1956-1958)
 Rev. Soghomon Kilagblian (1980-1995)
 Visiting pastors and preachers (1995-1997)
 Rev. Serop Megerditchian (1997-2015)
 Badveli Samuel Tashjian (2016-present)

(*years of service unknown)



Appeals from Emmanuel Church of Aleppo
 and the Union to (re)build the house of worship

WE SHALL (re)BUILD

*The bricks have fallen down, we will rebuild with dressed stone. **Isaiah 9:10 (NIV)***

***Six years of violence and fear** have changed lives forever, for Syrian Armenians who have remained in Syria and for those who have left. While every effort is being made to start afresh and return to normalcy, the conflict continues to take its toll in more ways than one. In the wake of such calamity, the Armenian Missionary Association of America's (AMAA) relief efforts to Syria remain strong.*

Reconstruction is evident as the streets connecting one ravaged community after another are being repaired. The flow of commerce is beginning to appear on the streets. Rubble from destroyed buildings is beginning to be cleared. Financial burdens on individuals remain high. The cost of returning to and repairing one's home lies on the individual.

Our communities in Syria painfully suffered and endured. They are resilient and ready to bounce back. Your generous gift will help shore them up, rebuild the Church and their lives. Thank you for your support.

AMAA's commitment includes, but is not limited to, helping **(re)build** the Armenian communities, keeping schools open, rejuvenating shops and businesses, and providing access to healthcare, food and basic provisions. We want to empower our brothers and sisters to continue rising above and help keep their faith and hope alive.

We have not forgotten the destruction of the Emmanuel Church of Aleppo, nor the faithful who continue to gather to worship our Lord.

AMAA also continues to provide a **LifeLine** and new opportunities for those who seek to leave and begin anew in the Homeland –Armenia.

The Union of the Armenian Evangelical Churches in the Near East (UAECNE), the Community leadership and the Church are ready to rebuild that House of Worship.

The AMAA will honor its **commitment** and **support**.

Make a donation
now at amaa.org to help
(re)build our communities
in Syria



The sanctuary of the Emmanuel Church after the mortar shell hit the roof on January 17, 2016.



The Armenian Missionary Association of America A Legacy of Faith, Love, and Service

By Rev. John Khanjian, Ph.D.

The Armenian Missionary Association of America (AMAA), which is celebrating its 100 years of outstanding service to the worldwide Armenian communities, represents the collective and benevolent will of the Armenian Evangelical Churches of the United States of America. Its creation was the gracious response to the devastation and suffering of the Armenian Nation brought about by the genocidal policies of the Ottoman Government in 1915.

Historical Background

The first Genocide of the 20th Century destroyed the vibrant Armenian Evangelical Community of Turkey, which had 137 churches, 179 pastors and preachers, 13,891 communicant members and about 51,000 adherents, hundreds of elementary schools, 34 secondary schools, 7 colleges, and 3 seminaries.¹

The Armenian Evangelical Church, established on July 1, 1846, was the culmination of a pietistic reform movement formed within the Armenian Apostolic Church. Although many reasons contributed to its birth and phenomenal growth, for this brief history, two factors will be considered. The Armenian Renaissance of the 19th Century ushered in a more scientific outlook, and such humanistic values as freedom, fraternity, and equality. It is a fact that the Church mirrors or reflects its society; therefore, it should not come as a surprise that the "Mother Church," as we fondly refer to the Apostolic Church, was affected by the new way of thinking. Voices were raised within

the Church requesting change for a Christian lifestyle and closer adherence to the scriptures. When these voices were silenced by oppression and excommunication, the reform-minded clergy and laity were shunned by the Mother Church and its obedient flock, hence was born the Evangelical Church of Armenia or the "Hayas-daniats Avedaranagan Yegeghetsee." Rev. Antranig A. Bedikian has observed, that the foreign missionaries "helped the deserted child to grow, but had no share in her birth."² The Armenian Evangelical Church is based on the personal faith experience of the believer and not on heavenly or earthly rewards.

The second factor in the development of the Armenian Evangelical Church was the input by the American Board of Commissioners for Foreign Missions (American Board), Danish, German, Swiss, and other mission organizations. They extended a helping hand and rendered invaluable contribution by emphasizing the primacy of faith over works, Scriptures over tradition, the importance of a Christian lifestyle, the significance of education for both sexes, and the establishment of schools, hospitals, orphanages, and the printing press, which published the Bible in the vernacular.

At the 92nd AMAA Annual Banquet, held on October 15, 2011 at the Sheraton Universal Hotel in Universal City, CA, His Holiness Aram I, Catholicos of the Great House of Cilicia, in his speech stated the following: Because of historical circumstances and this is indeed a confession, the Armenian Orthodox Church laid an emphasis on the national dimension of our church's life and witness. There was a vacuum. And, the Armenian Evangelical Church came to fulfill that. Acknowledgment is good but the Armenian Evangelical de-



*The last convention of the
Union of Armenian Evangelical
Churches of Cilicia in Aintab.*

nomination is still waiting for the revoking of the anathema that was pronounced 172 years ago.

The cataclysmic events of the Genocide aimed at the eradication of the Armenian race, its culture, and Christian values. The death verdict of the Ottoman government against the Armenians killed one and a half million and those who survived the cruel massacres and atrocities faced deportation, hunger, thirst, homelessness, violence, loneliness, misery, and despair. This catastrophe and the enormity of the human tragedy presented a challenge to humanity and to all Armenians in the Diaspora and in Armenia proper.

Prior to the Great Massacre, a handful of Armenian Evangelical Churches, established in the United States, formed Unions that met annually. At the 1915 Annual Meeting of the Armenian Evangelical Union of the Eastern States (which was founded in 1901), a strong desire was expressed to form a missionary structure that would respond to the challenges of the Genocide. "The Executive Committee of the Union which was composed of the Reverends Mihran T. Kalaidjian, H. Y. Yardumian, S. B. Yacoubian, businessmen John Telfeyan, and Dickran Donchian were instructed to come up with an organizational structure for a missionary association by the time the 17th Convention met in Worcester in 1918."³ The commissioned men succeeded in carrying out their responsibility. The following year they presented their findings and recommendations, along with formulated bylaws, to the East Coast Annual Union meeting. On Friday, June 7, 1918, delegates from the 10 established churches and 12 mission fellowships voted unanimously to establish the AMAA whose purpose was "to strengthen the spiritual life of our churches and to rebuild the ruined churches of the fatherland."⁴ Between the years 1918 and 1921, the bylaws were finalized and the Association was registered as a public corporation. In a letter addressed to Rev. Dickran G. Kherlopian, Rev. Kalaidjian presents the spirit and aim of the AMAA:



**Rev. Mihran T. Kalaidjian,
the First Executive
Secretary of the AMAA.**

We founded the Armenian Missionary Association of America with a deep conviction that our martyred Armenian nation will survive and will continue to exist as a nation. As the first Christian nation in the world, she has a divine and noble calling to not only confess her Savior, the Lord Jesus, and to bear Christ's Cross of afflictions to the knowledge of the entire world, but she also intends to become the torch-bearer of the lofty Christian civilization among the peoples of the Middle East... Therefore, it is indispensable that we contribute to the revitalization of our Armenian heritage and spiritual life.⁵

The AMAA inspired two other similar benevolent Armenian Evangelical organizations to be formed and are recognized as Dis-

trict Committees: the Armenian Missionary Association of Canada, established in 1984, and the Armenian Missionary Association of Australia established in 2001. Both organizations have their own Boards and are active in fundraising and assistance to worthy causes.

The AMAA, jointly with the Armenian Evangelical Unions, used to publish the "Armenian American Outlook," which became the AMAA News. Since 1996, the AMAA also publishes the Armenian version of the "Our Daily Bread" devotional booklet (Zhats Mer Hanabazort), which is widely distributed around the world.

100 Years of Devoted Leadership

Establishing a benevolent association was only the first step in a long and arduous journey. The organization was new, it lacked structure, programs, funds, and recognition. The economic situation was not affluent and soon would come the Great Depression in America. Rev. Mihran T. Kalaidjian, who had given up his pastoral position at the Armenian Evangelical Church of Troy to lead the Association, had to resign from his new position as Pastor-at-Large and Executive Secretary due to lack of funds. But the concern for the well-being and education of the young survivors in the refugee camps continued unabated. The need was tremendous to assist these miserable compatriots and give them hope for a better tomorrow.

In spite of the enormity of the challenge and inadequacy of resources, the Association succeeded in gathering dynamic, well-educated ministers, highly successful businessmen and distinguished intellectuals, who were totally devoted to the benevolent cause.

"The first 15-member Board of Directors of the AMAA were the following: John Telfeyan (President), Dikran Donchian (Vice President), B. John Mushekian (Treasurer), Professors Haroutune Dadourian, Melidon Ignatius, Vahan Babasinian, Rev. Kapriel Bedrosian, Rev. Antranig A. Bedikian, Dr. Aram G. Hejinian, Rev. Haig Yardumian, Armenag Mahjoubian, Dickran S. Sarkisian, Rev. Hagop M. Depoyan, Minas Kondazian and Garabed T. Pushman."⁶ These honorable people and another fifteen Board members guided the Association for a quarter century leaving behind them a trail of merciful devotion and service to our suffering compatriots. At the first Annual Meeting of the Association, the good news of the Armenian Evangelical Union of California joining the AMAA with a generous contribution encouraged the Trustees to increase their donations from 100 to 500 percent. These leaders were deeply involved in all aspects of the organization, and when the budget provisions ran short, they paid the deficit out of their own pockets.

To be continued in the next issue



Rev. John Khanjian, Ph.D. is the past President of Haigazian University in Beirut, Lebanon.

FOOTNOTES

1. Leon Arpee, *A History of Armenia Christianity*, AMAA, 1946, p.270-271
2. A. A. Bedikian, *The Rise of the Evangelical Movement Among Armenians* (Pamphlet)
3. G. H. Copourian, *A Brief History of the Armenian Missionary Association of America* (AMAA, 1998)
4. Yegeghetzi (Church) New York, *Publication of the AEU*, Nov. 1918, p.2
5. B. Darakjian, *Armenian Evangelical Movement, History, Faith, and Mission*, (AMAA, 2010)
6. Chopourian, op. cit. p.3

* The author is grateful to Louisa Janbazian for reviewing, proofreading and filling the lacuna in his information.

The Centennial of Armenia's Independence



By **Rev. Dr. Vahan H. Tootikian, AEW Executive Director**

May 28, 2018 is the 100th anniversary of the independence of the Republic of Armenia. Wasn't Armenia a sovereign country before then? It was. For many centuries, Armenia was a free and independent country. But it lost its independence in 1045 A. D. when Byzantium seized the Bagraduni Kingdom and ended Armenia's sovereignty. A few years later, the Seljuk Turks invaded the land and Armenians lost their centuries-old independence.

Thirty five years after the fall of their Fatherland, however, in 1080, Armenian communities in Cilicia organized themselves under the leadership of Prince Roupen I, a relative of the Bagraduni King, Gagik II, and revolted against Byzantium, founding the Cilician Armenian Kingdom. This Kingdom lasted 295 years, from 1080-1375. The Mamluks occupied the land and put an end to the Cilician Armenian Kingdom. Thus, 873 years after the fall of Bagraduni Kingdom in Armenia, and 543 years after the collapse of the Armenian Kingdom in Cilicia, Armenia finally got its independence on May 28, 1918.

The creation of the Republic of Armenia was nothing but a miracle. Three years after the Turkish Genocide of the Armenians, in May 1918, the Armenians in their Homeland were once again threatened by their enemies. The Turkish forces had encircled the region of Yerevan and intended to destroy the Armenian remnant. Surrounded by mighty forces, with no avenue to escape and no one around to extend a helping hand, Armenians of every age and rank, including women and the very old, took a heroic stand. At the battles of Sardarabad, Kara-Kilisa and Bash-Abaran, the little Armenian force of about 35,000 fought against the Turkish Army and triumphed. These three battles in May 1918 led to the establishment of the Republic of Armenia in a small part of the historic Fatherland.

In the face of many hardships and handicaps – famine, privation, attacks from enemy-armed hands – Armenians clung to their independence for two and a half years, and built a whole new infrastructure, a university, institutes and schools, even industries began budding here and there. With great hopes, they sent their representatives to the Paris Peace Conference and presented their demand for a united Armenia that encompassed Western Armenian territories as well. In August 1920, the Treaty of Peace with Turkey, signed at Sèvres, France, recognized the independence of Armenia and its right in Western Armenia. Woodrow Wilson, President of the United States of America, was asked by the Allied nations to draw the borders of Armenia. He did. Armenia was to be awarded 42,000 square kilometers from historical Armenia (occupied by Turkey)

and 400 kilometers of coastline. Unfortunately, the signatories of the Treaty of Sèvres had disagreements with one another. Meanwhile, in Turkey a new leader came forth in the person of Mustafa Kemal (Atatürk), who launched a new Turkish national movement, organized the army and was chosen President of the newly formed parliament. He made an agreement with Socialist Russia and challenged the disunited Allies.

Thereafter, the Turks and the Soviet Russians put pressure on little Armenia to renounce the Treaty of Sèvres. Armenia was caught between the Turkish anvil and the Russian hammer. The Turks tried to gain control of the Karabagh-Zankezour-Nakhichevan belt and unite with Azerbaijan. They attacked Armenia without any provocation. Meanwhile, the Armenian Socialists, with 70,000 Russian soldiers, entered and occupied the northern region of Armenia. On November 29, 1920, the Armenian Republic fell under the Socialists' dominion.

Under the aegis of the Soviet Union, the Second Republic lasted from 1920-1991. Despite the dictatorial political system and violation of human rights, the people of Armenia developed their economy and culture. With Soviet assistance, great industrial advances occurred. Along with economy and industry, great impetus was also given to the educational, scientific and artistic areas. Illiteracy was virtually eliminated.

Soviet Armenia became a highly advanced and industrialized republic and a major center for the development of Armenian arts and culture. It maintained for more than 70 years the continuity of the Armenian state.

With the decline of the USSR, Soviet Armenia was one of the first republics to declare independence on September 21, 1991. Thus, the Third Republic burst forth. The Third Republic, present-day Armenia, is just a tiny part of historic Armenia. It covers 29,800 square kilometers, or 11,506 square miles. It represents only a fraction of the Armenian territories delineated by the Treaty of Sèvres. Its current population is estimated at 3 million.

Since its independence, the Republic of Armenia has survived against serious odds, such as Turkey-Azeri economic blockades. It has made every effort to consolidate its independence and has attained full membership in international forums, has made some economic reforms to ensure transition from the old system to a free market economy, has created a Diaspora Ministry to consolidate its ties with the Armenians outside of Armenia, has been working hard to find a peaceful solution to the conflict of Artsakh (Nagorno-

Karabagh) and is seeking friendly relations with its neighbors. All these accomplishments are commendable.

On the other hand, however, there are some challenging problems in Armenia that need to be dealt with, such as corruption, with its different phases. Corruption has become a serious problem, threatening the well-being of the country. This evil is rampant in almost every department of the government.

Another serious problem is poverty. Unemployment and hopelessness of finding a job to afford daily necessities have created several other evils such as theft, suicide and crime.

Still another serious problem and concern is emigration or the mass exodus. This problem is also a result of the high unemployment rate leading to hopelessness and an uncertainty about the future. According to the Migration Service of the Republic of Armenia, more than 2 million Armenians have left Armenia since its independence in 1991.

If mass exodus is a concern, greater concern is the emigration of the young and professional elements, such as scientists, educators, musicians, artists, and intellectuals, causing brain drains to our Fatherland. This presents a grave picture, which inevitably will have some serious effects on Armenia.

A serious analysis of the existing situation in Armenia leads one to believe that Armenia's real problems are not so much economic as they are moral or spiritual. This is not to underestimate the seriousness of the problems, but to emphasize the fact that their solutions

depend largely upon the attitude of our compatriots in Armenia and especially that of their leadership.

Yes, what Armenia needs is public-spirited, upright and dedicated leaders who know how to deal fairly with their compatriots, who seek first not their own interest but the common good of the public, who lead by example, who are compassionate and sympathetic, to the needs of the people, and who inspire a sense of security, faith and hope in the future.

Armenians in the Diaspora also have an important role to play both morally and financially, because all Armenians, whether they live in Armenia or in the Diaspora, belong to one nation, united in destiny and indivisible as a national entity. We all rise and fall together. Thus, wherever we live, whatever ideology we cherish, we are the same on one basis; our *Armenianness*. After all, we have a common *history*, a common *memory*, and a common *hope*. For that reason Armenia and the Diaspora are inseparable and interdependent.

For centuries, Armenians all over the world have dreamt to have a free and independent country. Today's Republic of Armenia is a dream come true, a prayer answered and faith renewed. The existential question is: Are we going to keep Armenia? The past generations of Armenians have survived the threats from without. Will the new generation be able to survive the threat from within and keep the Republic of Armenia strong? □



All-Armenian Evangelical Youth Conference in the Homeland August 2-16, 2018

Children Celebrate Christmas in Armenia & Artsakh

For over 25 years, the Armenian Missionary Association of America along with the Evangelical Church of Armenia have organized Christmas Programs throughout Armenia and Artsakh. In early 2018, over 10,000 children participated in these programs in 66 locations in 36 towns and villages.

On January 16 and 17, five sessions of Christmas Programs were held at the AMAA Center in Yerevan. The Hayasa Theatrical Group of the AMAA presented "The Most Important Gift" play which was directed by Nune Abrahamyan.



Christmas Celebrations in Yerevan, Armenia.



Christmas Celebrations in Vanadzor, Armenia.

Before the performance, clowns entertained the children with songs and games in the Center's Lobby.

The Christmas celebrations in other towns and villages of Armenia and Artsakh were also filled with plays, songs and exciting games. All the children who participated in these programs were greeted by Santa Claus and returned home with Christmas Joy Packages full of beautiful gifts, thanks to the generous support of so many donors to the AMAA. More importantly they embraced the amazing story of Jesus and relived the joy of the Savior born. □



AMAA's Hayasa Theatrical Group presents "The Most Important Gift" play in Yerevan.

Evangelical Church of Armenia in Gyumri Celebrates Christmas and Holds its First Worship Service in the Newly Constructed Church Building

On January 12 and 13, the Evangelical Church of Armenia in Gyumri held its annual Christmas Programs in its newly constructed Center, and welcomed more than 1,000 children and their parents. A special Christmas program was presented after which each child received a Christmas Joy Package, made possible by the generous gifts of AMAA donors.

We praise God for providing the Church in Gyumri with this wonderful Center which will be used for His Glory.

The official Dedication Ceremony of the Evangelical Church of Armenia in Gyumri will take place in September 2018, during the AMAA's 100th Anniversary Celebration in the Homeland. ☐



Ministry in South America

Rev. Dr. René Léonian and his wife Sylvie are currently in Montevideo, Uruguay for a period of six months for a pastoral ministry on behalf of the Armenian Missionary Association of America and the Armenian Evangelical Union of North America.

His ministry during this short period of time includes: pastoral duties (worships, Bible studies, visitations to families); contacts with the other churches of the area and with the Armenian community at large; leadership training to prepare lay leaders for the future; and to help the three Armenian Evangelical churches in South America (Uruguay, Brazil, Argentina) to develop their fellowship and common programs for youth and young adults.

Rev. Leonian's ministry in Uruguay started with the Christmas Worship on December 24, with the Congregation of the Primera Iglesia Evangelica Armenia del Uruguay in the presence of God. During the first weeks, Rev. Léonian, accompanied by the Minister of the Church Rev. Dr. Obed Boyadjian, visited with the heads of the local Armenian Churches (Apostolical, Catholic and Brotherhood) and participated in several programs on Radio Gomidas and Radio Arax.

Rev. Léonian held several important meetings with the members of the Board of Trustees of the Church where a lot of work has been already accomplished. Praise the Lord for the ministry of Rev. Boyadjian and the past Ministers, as well as the lay leaders for their dedicated work. The socio-economic situation of Uruguay today



L to R: Rev. Dr. Obed & Dora Boyadjian and Sylvie & Rev. Dr. René Léonian.

is not healthy, and it is important to plan for the future. There is need to consolidate and improve the life of the Church. There is a big challenge for the members of the Church - to be faithful to the Christian values and to maintain our Armenian identity.

Please continue to pray for the Pastor of the Church, lay leaders, young people and families of all the churches in Uruguay, Brazil and Argentina. □



Call for Historical Papers!

The Centennial of the Armenian Missionary Association of America compels us to reflect on the transformative events and moments in history, which led to the creation of our organization. We are especially interested to learn more about the distinguished men who constituted the first AMAA Board of Directors. Any papers, documents and photographs relevant to these individuals would be welcomed. Please send scanned images to Nancy Rivera at nrivera@amaa.org or send hard copies to AMAA, 31 W. Century Road, Paramus, NJ 07652.

First Executive Secretary of AMAA

Rev. Mihran T. Kalaidjian

AMAA First Board of Directors

Prof. V.S. Babasinian
Rev. A.A. Bedikian
Prof. H.M. Dadourian
Rev. H.M. Depoyan
Dr. A.G. Hejinian
Milton B. Ignatius
M.S. Kondazian
G.T. Pushman
Dickarn M. Sarkisian
D.B. Donchian
A. Mahjoubian
John Moushekian
John G. Telfeyan
Rev. H.Y. Yardumian



Reverend Aaron Shirajian

Rev. Aaron Shirajian was born in Marash on January 19, 1865. During his lifetime, Rev. Shirajian lived through one of the darkest times in history. His endurance and convictions led him to single-handedly create the Armenian National Orphanage in Aleppo, Syria where he harbored and saved countless orphaned children from the Genocide. In 1920, as the number of orphans decreased, Rev. Shirajian and his wife Arousiag began a girls hotel to provide shelter for women who remained homeless. As years passed, the Reverend's dedication to his nation remained true, undertaking numerous humanitarian projects and his tenure as Pastor of Bethel Church in Aleppo, will be remembered for generations. Any papers, photographs or documents in connection to Rev. Shirajian would be welcomed. Please email to nrivera@amaa.org or send to the AMAA, 31 W. Century Road, Paramus, NJ 07652.

AMAA Centennial Celebrations Worldwide

East Coast, USA October 21, 2017

Sydney, Australia March 15-18, 2018

Detroit, MI April 28, 2018

Toronto, ON, Canada May 12, 2018

Montreal, QC, Canada May 12, 2018

Beirut, Lebanon May 31-June 3, 2018

Paris, France June 9-10, 2018

All Armenian Evangelical Youth Conference in Armenia August 2-16, 2018

Yerevan, Armenia September 28-30, 2018

West Coast, USA October 20, 2018

Gatherings to Celebrate 100 Years of Service

The Centennial Receptions of the AMAA continued during 2017 in cities throughout the United States. These special occasions offer an opportunity to hear from AMAA Executive Director/CEO Zaven Khanjian, and join in discussions on AMAA's vision for the next 100 years of service. The power of connecting with our supporters is an integral part of moving our mission ahead.

We thank all our gracious hosts for opening their homes and welcoming our many members and friends: November 11, Dr. Zaven and Mrs. Vivianne Chakmakjian in Dallas, TX; December 9, Mr. & Mrs. Ike and Kris Gulesserian in Los Altos, CA, and December 23, Mr. & Mrs. Timothy and Kristin Kevorkian Smith in Pasadena, CA. It was wonderful to see new and old faces as we came together in fellowship. The Centennial Capital Campaign is moving forward. To date we stand at \$9,001,322 received from over 350 donors. Every dollar raised – large or small – is felt beyond its border. It's hard to know exactly what another hundred years will bring the AMAA, but suffice to say that with the groundwork and benevolence established today by our supporters, leaders, staff and volunteers, there is much to look forward to.



AMAA Centennial Reception at the home of Dr. Zaven and Vivianne Chakmakjian in Dallas, TX.



AMAA Centennial Reception at the home of Ike and Kris Gulesserian in Los Altos, CA.



AMAA Centennial Reception at the home of Timothy and Kristin Kevorkian Smith in Pasadena, CA.

CENTENNIAL CAMPAIGN GOALS

Priorities Breakdown

CAPITAL PROJECTS

Churches in Armenia

New Construction: Gyumri Church and Center	\$2,100,000
Renovations: Alaverti-Vanadzor-Ijevan	\$1,000,000

Camps

Renovations: Camp Sheen-Shoghig in Hankavan, Armenia	\$1,250,000
Renovations: Camp Bedrosian in Shushi, Artsakh	\$150,000
Renovations: KCHAG, Lebanon	\$200,000

Schools

Renovations: Kindergartens in Artsakh	\$100,000
Avedisian School Fence and Walkway, Yerevan, Armenia	\$200,000

ENDOWMENT FUNDS

Educational Funds

Armenian Evangelical Schools in Lebanon	\$1,000,000
Haigazian University, Beirut, Lebanon	\$4,000,000
Avedisian School, Yerevan, Armenia	\$2,000,000
Armenian Evangelical Schools in North America	\$1,000,000

Churches and Mission Development Funds

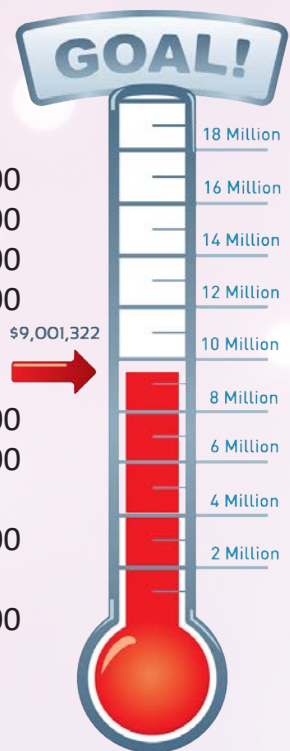
Europe	\$1,000,000
Eurasia	\$1,000,000

Health Care Missions Fund\$1,000,000

General Endowment Fund\$3,000,000

ANNUAL OPERATING FUND

Mission and Service\$1,000,000



For further information on ways to give, please contact:
Magda Poulos at (201) 265-2607 or mpoulos@amaa.org

CENTENNIAL CAPITAL CAMPAIGN



Hovig



Boghos

Schools in Lebanon

"Train up a child in the way he should go, and when he is old he will not depart from it."

These are just three stories. Over the span of 100 years of commitment to education, there are thousands of stories. Education has always been a core component of the Armenian Evangelical Schools in Lebanon. Not only is it key to improving the lives of those served, but it also preserves the proud Armenian heritage, and prepares tomorrow's leaders. One of the current Centennial Campaign goals is a \$1 million goal to support the Armenian Evangelical Schools in Lebanon with the newly established "Armenian Evangelical Schools of Lebanon – Papken Tsiranian & Mugrditchian Endowment Fund." This particular endowment has a special matching gift challenge extended to all supporters and friends. Donations received will be matched by an Anonymous Donor up to a \$1,000,000. Gifts are effectively doubled! This new endowment fund will preserve much needed educational opportunities offered to a diverse group of students in the school the AMAA serves in Lebanon.



Helping Expand

The Armenian Evangelical churches have always been pioneers in establishing quality schools and supporting education. Soon after the 1918 Armenian Genocide, the survivors who took refuge in the shanty camps of Aleppo, Syria and Beirut, Lebanon, were helped by the AMAA with establishing Kindergartens and elementary schools. The AMAA played a very significant role by finding resources to purchase properties and build schools, provide scholarships, and meet urgent needs created by the political storms that passed over the Middle East.

Today, the Armenian Evangelical Community of Lebanon boasts four secondary (K-12) schools: Armenian Evangelical College of Beirut, the Armenian Evangelical Central High School of Ashrafieh, the Armenian Evangelical Shamlian Tatigian Secondary School of Nor Marash in Bourj Hammoud, and the Armenian Evangelical Secondary School of Anjar, and one middle school - the Armenian Evangelical P & E Torossian School of Nor Amanos in Bourj Hammoud. All of these schools depend on the AMAA's Child Support programs. Despite the political storms in the country, these schools have maintained their quality of education, their spiritual and moral orientation and have a good track record in passing government exams.

Open to all Armenian students, regardless of denominational belonging or political affiliation, these schools have produced thousands of well-educated and enlightened graduates who have gone on to make a good living or continue their education and become professionals and good citizens in countries all over the world. Here are a few examples of current students.

IGN

ARMENIAN MISSIONARY ASSOCIATION OF AMERICA

Lebanon

ould go; even when
" Proverbs 22:6

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AMAA's mission.
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and Horizons

Boghos, an excellent student from the Armenian Evangelical College (AEC) says, "I like to express my gratitude to the place that played an essential role in my life and provided me with the resources and wings to fly away. The trace of the AEC mentality, ideology, and doctrine shall be evident in my every step and action wherever I am." Boghos participated in the competition of the United World Colleges (UWC) and won a full scholarship to attend the prestigious UWC Dilijan International College.

Hovig's family was one of the first families to arrive in Beirut from Aleppo fleeing the country's civil war. The Armenian Evangelical Shamlian Tatigian School helped the family settle and accepted all three children and provided tuition for them. Hovig, a very bright student who graduated in May 2017, comments on his future plans. "I am grateful that Shamlian Tatigian School welcomed us and prepared me to attend University. I want to major in Biology and later enter the medical field."

Rita, an exceptional 11th grade student at the Armenian Evangelical Central High School (CHS), scored the highest average in governmental Brevet exams among all Armenian schools. Rita also won second prize in the Armenian History for Secondary students contest as well as in "Al-Bayan" Arabic Essay Writing Contest. "At CHS my abilities have flourished both in academics and in extracurricular activities," says Rita. "My teachers have taught me much more than the curriculum; they have challenged me to grow and be my best self."



Rita with CHS Principal Maral Deyirmenjian

AMAA SUNDAYS IN AEUNA CHURCHES

During the month of December 2017, AMAA's Executive Director/CEO Zaven Khanjian and West Coast Executive Director Levon Filian visited a number of churches within the Armenian Evangelical Union of North America (AEUNA) to celebrate AMAA Sunday.

Mr. Khanjian visited the Armenian Presbyterian Church of Paramus, NJ on Sunday December 3, 2017 and Calvary Armenian Congregational Church of San Francisco, CA on Sunday December 10, 2017. Mr. Filian visited the Armenian Evangelical Church of Hollywood, CA on Sunday December 10, 2017, and the First Armenian Presbyterian Church of Fresno, CA on Sunday December 17, 2017.

During their AMAA Sunday visits Mr. Khanjian and Mr. Filian preached from the pulpit the Word of God, made presentations on the AMAA's Mission and Programs, updated the congregations on the Mission and Outreach Program of the AMAA in 24 countries around the world and answered questions about AMAA's programs and plans for the future.

Special thanks to the pastors, councils and the congregations of the churches for their ongoing support and encouragement for the Mission and Outreach of the AMAA. □



The Armenian Presbyterian Church of Paramus, NJ.



Calvary Armenian Congregational Church of San Francisco, CA.



First Armenian Presbyterian Church of Fresno, CA.



The Armenian Evangelical Church of Hollywood, CA.

Haigazian University Students Go Global

By **Mira Yardemian**, Public Relations Director, Haigazian University

On January 30, five Haigazian University students from the Faculty of Business Administration and Economics presented their campaign entitled "Rise Lebanon" to combat religious hatred and extremism at the finals of the "Peer to Peer: Facebook Global Digital Challenge." Held at the National Union Building in Washington, DC, the HU team placed third among 82 competing international universities and won a prize of \$5,000 USD.

Founded in 2015 by Facebook and EdVenture Partners, "Peer to Peer" is a global competition that aims at creating social and digital media campaigns by university students to counter online hate and extremism in ways that are credible, authentic and believable to their peers, and localized to each of their communities or regions.

The HU team was comprised of students Mohamad Bashir, Maya Skaini, Sally Mansour, Ali Termos, and Harout Tchilinguirian, all students in a course entitled Integrated Marketing Communications and Market Research. They were accompanied by their advisor/mentor Dr. Priyan Khakhar. Students Khajag Barsoumian and Siham Hneini, who had participated in the campaign, were unable to join them as groups were limited to five participants.

The team presented its campaign and recommendations to a panel of expert judges composed of international media representatives, policy makers, diplomats and academicians. A number of senior staff of the Lebanese Embassy in Washington, DC also attended the event, showing great interest, appreciation and support.

The newly appointed Lebanese Ambassador to the USA, H.E. Gabriel Issa, hosted the Haigazian delegation in his Embassy office.



Ambassador Issa discussed the students' campaign of respecting individuality and showing empathy, and highly praised the role the University is playing in the Lebanese educational arena. On behalf of President Rev. Dr. Paul Haidostian, Dr. Khakhar presented the Ambassador with a replica of the quill on the University's shield on this special occasion.

The team was also invited to a roundtable discussion with policy makers at the U.S. State Department. It was attended by representatives from the Department of Homeland Security and the Office of Countering Violent Extremism. Government officials followed HU's presentation with great attention and interest.



AMAA Sponsored Child Siranush Ghukasyan Wins Chess Title Second Year in a Row

The Highest League of Chess Championship of Armenia for 2018 was held in January. For the second straight year, Woman International Master (WIM) Siranush Ghukasyan, an AMAA sponsored child, won the title of Chess Vice Champion of Armenia.

The AMAA congratulates Siranush on her successful performance and for the honorable prize of Armenian women's silver medal awarded to her.

Haymedia.am stated that "We are happy to see Siranush on the Armenia National Team as the junior chess player. Her performance the past two years proves that she deserves a place on the National Team squad."



Siranush Ghukasyan, Chess Champion.

First Contribution to AMAA's "Stitched with Love"

Editor's Note: The AMAA is celebrating a century of goodness built on the legacy of faith, love & service. Regiments of unsung heroes raised the foundation by adding brick and mortar to the base. One such current hero is the child of traditional Armenian Evangelical families. She has lived and learned. She has seen and appreciated. She has observed and fallen in love. And while Grandma Hasmig Apelian Kilagbalian stitched the yarn with love, Areni Nuyujukian was gradually stitched to AMAA's mission, with love. She was overjoyed with the prospect of that beautiful infant in the homeland who would wear it. In honor of her grandma and in caring love of the children of Armenia this is the story of her gift. And it wasn't even solicited.



Areni Nuyujukian (middle) with her mother Ani and sister Hilda.



I try to call my grandmother every day. On my way home from work, walking through Midtown or Central Park in New York City, I ask her, "what'd you make today," she tells me, "kufte, taboule, sarma..." making my mouth water, wishing to be near my family around the table.

I left home for New York a year and a half ago to pursue my Master's Degree in Modern and Contemporary Art and the Market at Christie's Education. Upon graduating in December and receiving an offer of what has now become my first full-time job, I called my grandmother.

She shared her experience of coming to the United States and deciding with my grandfather to donate their first earnings to the Armenian Church. Inspired by her spirit, I would like to share my first earnings with AMAA's Stitched with Love program, a mission that donates hats, scarves, blankets and more to the mothers and children of Armenia. I hope my contribution will bring joy and relief to those in need. And if one day those small children leave home, I hope they will call their mothers and grandmothers and continue the spirit of giving.

Living in New York and wondering, in this huge metropolis, how I might inspire a small change, I recall my father asking me as a child, "How do you eat an elephant?" Upon my curiosity, giving me the answer of, "One bite at a time."



The Armenian Missionary Association of America proudly recognizes Elsie Haig's generous support and dedication for more than seventy years. She is 102 years old and the oldest member of the organization.

We cherish her selfless support and pray with God's help that her life continues in good spirit and health.

Introducing AMAA's Donorshops

Over the last several years, the AMAA has taken great strides to increase our transparency and accountability to you, the donors of this organization. We have now taken an additional step in this process, and we are excited to introduce you to it. Our new database, DonorShops, will help donors and supporters of the AMAA to do the following:

- Review their giving history
- Select child or granny for sponsorship
- Review any purchases made
- Learn more about the Childcare and sponsorship programs the AMAA administers.

We invite you to log-on and see all that Donor Shops has to offer. There are two ways to log in to the site.

Each donor with an email on file with the AMAA has already been set-up with an account. You can access your account as follows:

1. Visit the website at: <https://amaa.donorshops.com>
2. Click the "Login" button in the top left corner
3. Under the "Forgot Your Password?" section, enter your email
4. An email with your new password will be sent to your email address on file

If you do not have an email on file with the AMAA, you can create your account by doing the following:

1. Visit the website at: <https://amaa.donorshops.com>
2. Click the "Register" button in the top left corner
3. Enter all your information and click the "Register" button at the bottom

If you have any questions or need any help, please contact AMAA sponsorship Manager, Lucy Rastguelenian at 201.265.2607, or via email at lrastguelenian@amaa.org.



Meet Our Staff at AMAA

Louisa Janbazian, AMAA PR/Communications Coordinator

Louisa (Youmshajekian) Janbazian officially joined the AMAA in the early 1990s to help edit and design the Armenian version of Our Daily Bread devotional booklets (Zhats Mer Hanabazort) when the Association began publishing them. Since that time her responsibilities have increased and her astute knowledge of AMAA's history and the Armenian Evangelical communities worldwide has been truly appreciated.

In the mid-1990s, she used her computer skills to help computerize the AMAA News. She currently serves as the AMAA's PR/Communications Coordinator managing all aspects of social media as well as various publications for the Association. As the Associate Editor/Art Director of the AMAA News, she is responsible for the publication of the quarterly magazine, working closely with the Editor in Chief and the AMAA News team. She is committed to the mission of the Association, takes great pride to be part of this unique organization and enjoys working with each of the staff members.

Louisa holds a bachelor's degree from Ramapo College of NJ. Before moving to the United States, she attended Haigazian University of Beirut for two years and has also taken several courses at the Near East School of Theology. While in Lebanon, she managed the office of the Union of the Armenian Evangelical Churches in the Near East for 10 years. She also worked for three years at the Near East School of Theology serving as secretary/administrative assistant to the President of the Seminary, the late Rev. Hovhannes Aharonian.

Louisa is the wife of the late Rev. Dr. Movses Janbazian, AMAA Executive Director from 1987-2000 (AMAA Field Director 1980-1987), and together they raised two children. Before moving to the United States in 1980, the Janbazians lived in Brazil where Rev. Janbazian was the Minister of the Igreja Central Evangelica Armenia of São Paulo. Louisa was involved extensively in the ministry of the Church and in a short period of time learned the Portuguese language. Louisa has been involved in church ministries as well as in various community services in the Near East, Brazil and the United States. She loves traveling and exploring other countries. In her spare time, she loves reading, attending community events and enjoys the company of her two-year-old grandson.

Louisa's favorite hymn is "Great is Thy faithfulness, O God my Father, There is no shadow of turning with Thee. Thou changest not, Thy compassions, they fail not. As Thou hast been, Thou forever will be."





Ամերիկայի Հայ Աւետարանչական Ընկերակցութիւն Հաւատքի, Միրոյ եւ Ծառայութեան Հարիւրամեայ Աւանդ

Վեր. Դոկտ. Ժան Խանճեան*

Ամերիկայի Հայ Աւետարանչական Ընկերակցութիւնը (ԱՀԱԸ), որ կը տօնէ իր անգուգական ծառայութեան 100-ամեակը աշխարհատարած հայ գաղութներուն մէջ, կը ներկայացնէ Հայ Աւետարանական Ամերիկեան համայնքի հաւաքական բարեսիրական կամքը, վայելելով անոր վստահութիւնն ու սէրը: Անոր հիմնադրութիւնը պատահական չէր: Ան հիմնուեցաւ հակամարտելու 1915-ի Օսմանեան իշխանութեան հայաջնջման ծրագրին: ԱՀԱԸ-ը կարեկցութեան ձեռքն էր մեր տարագիր, տանջուած ու անտէր ազգի մագապուրծ փրկուած բեկորներուն:

Պատմական Ակնարկ

Քսաներորդ դարու առաջին ցեղասպանութիւնը կործանեց Թուրքիոյ տարածքին գտնուող Հայ Աւետարանական կենսունակ համայնք մը, որ ունէր 137 եկեղեցիներ, 179 հովիւներ ու քարոզիչներ, 13,891 հաղորդական անդամներ եւ շուրջ 51,000 ետեւորդներ, հարիւրէ աւելի նախակրթարաններ, 34 երկրորդական վարժարաններ, 7 գոլէմներ եւ 3 Աստուածաբանական ճեմարաններ:¹

Հայ Աւետարանական Եկեղեցին հիմնուեցաւ 1 Յուլիս 1846-ին: Անոր գոյառումը արդիւնքն էր բարեպաշտութիւն ու բարեկարգութիւն ջատագովող շարժումի մը, որ սկսաւ Հայաստանեայց Առաքելական Եկեղեցիի ծոցին մէջ: Կարելի է յիշել շատ մը պատճառներ անոր ծագումին ու ժողովրդականութեան մասին, բայց պիտի կեդրոնանանք

երկու ազդակներու վրայ. առաջինը՝ Հայկական վերածնունդը՝ ԺԹ դարուն, որ գիտական հայեցակէտ մըն էր, եւ երկրորդ՝ Ֆրանսական յեղափոխական գաղափարները, ինչպէս՝ ազատութեան, եղբայրութեան եւ հաւասարութեան տեսակետներու տարածումը Հայ հանրութեան մէջ:

Իրողութիւն է, որ եկեղեցին կը ցոյցնէ իր ընկերային միջավայրը: Հետեւաբար անակնկալ չէ որ բարեկարգութիւն ջատագովող ձայներ սկսան լսուիլ, դաստիարակուած ու լուսաւորուած քահանաներ ունենալու փափաքով, որոնք Աստուածաշունչը սերտելով ու աղօթելով առաջնորդեն ժողովուրդը: Բայց երբ ջանք չխնայուեցաւ այս ձայները լռեցնելու բռնութեամբ եւ նգովանքով, եկեղեցական եւ աշխարհական բարեկարգութիւնը ջատագովողները ստիպուեցան հիմնել «Հայաստանեայց Աւետարանական Եկեղեցին», որ բարեպաշտական միաբանութիւն մըն էր: Վեր. Անդրանիկ Ա. Պետիկեան այս մասին կը գրէ. «Օտար միսիոնարներ օգնեցին լքուած մանուկին որ մեծնայ, բայց անոր ծնունդին մէջ դեր չունէին»: Նոյն նիւթին մասին Դոկտ. Երուանդ Քասունի կ'անդրադառնայ ըսելով. «Հայաստանեայց Աւետարանական Եկեղեցիին կազմաւորման ու ապա՝ ընթացքին մէջ ճակատագրական դերակատարութիւն ունի Ամերիկեան Պորտի Միսիոնարութիւնը: Բայց այդ «ճակատագրական»ը անոր դայեակի դերին մէջ է»: Ուրեմն, Հայ Աւետարանականութիւնը հիմնուած է անձնական հաւատքի եւ ոչ երկնային կամ երկրային վարձատրութեան վրայ:

Աւետարանական եկեղեցիի աճումին երկրորդ ազդակը Միսիոնարութիւնն էր, որ Թուրքիա եւ Հայաստան եկած էր տարբեր երկիրներէ: Ասոնց մէջ Ամերիկեան Ժողովական Եկեղեցիներու Պորտը նեծագոյն դերակատարութիւնը ունեցաւ: Թէեւ միսիոնարները կատարեալ չէին ու իրենց ազգային մշակոյթով սահմանափակուած, սակայն՝ կարելի չէ ուրանալ անոնց նպաստը՝ շեշտելով հաւատքի գերադասութիւնը՝ բարեգործութեան վրայ, Աստուածաշունչի գերակայութիւնը՝ եկեղեցական աւանդութեան: Անոնք կարեւորութիւն տուին տղոց ու աղջկանց ուսումին: Այս նպատակով հաստատեցին ոչ միայն դպրոցներ, այլ նաեւ հիւանդանոցներ, որբանոցներ, տպարաններ. նպաստեցին աշխարհաբարի տարածման եւ Աստուածաշունչի թարգմանութեան: Անոնց դպրոցները եղան ազատ մտքի դարբնոցներ:

Աւետարանականի 92-րդ Տարեժողովի Հացկերոյթին,



*Հայաստանեայց
Աւետարանական
Եկեղեցի,
Բերա, Իսթանպուլ
Հիմնուած
1 Յուլիս 1846-ին:*

որ տեղի ունեցաւ Լոս Անճելոսի մէջ Հոկտ. 11, 2011-ին, Մեծի Տանն Կիլիկիոյ Կաթողիկոս Արամ Ա. իր խօսքին մէջ ըսաւ. - «Պատմական պայմաններու պատճառով, եւ այս արդարեւ խոստովանանք մըն է, Հայ Ուղղափառ Եկեղեցին իր շեշտը դրած էր աւելի ազգային մարզին քան եկեղեցական կեանքին վրայ: Բայց մը գոյութիւն ունէր եւ ուրեմն Հայ Աւետարանական Եկեղեցին եկաւ լեցնելու այդ բացը»: Այս խոստովանութիւնը գնահատելի է, բայց Հայ Աւետարանական Յարանումանութիւնը 172 տարիներէ ի վեր կը սպասէ «Նգովք»ի վերացման:

Յեղասպանութեան սահմոյցնոցիչ ծրագիրը կը հետապնդէր մէկ նպատակ. ոչնչացնել Հայ ազգը, անոր դարաւոր մշակոյթն ու Քրիստոնէական արժէքները: Մահուան վճիռը խլեց մէկ ու կէս միլիոն հայերու կեանքը, իսկ անոնք որ մագապուրծ ողջ մնացին, եղան աստանդական, անտուն, սոված, խոշտանգուած ու անտէր: Եղեմը մարտահրաւէր մըն էր մարդկութեան ու հայութեան:

Յեղասպանութենէն առաջ՝ Հայ Աւետարանական քանի մը եկեղեցիներ հաստատուած էին Միացեալ Նահանգներու մէջ: Անոնք կազմած էին եկեղեցական միութիւններ արեւելեան եւ արեւմտեան ափերուն վրայ: Արեւելեան Նահանգներու Միութեան 1915-ի տարեթողովին, բուն փափաք կար կազմելու աւետարանչական ընկերակցութիւն մը, պատասխանելու ցեղասպանութեան մարտահրաւէրին՝ բարեսիրական ծառայութեամբ, վերապրող գաղթականներուն տալու հաց ու հագուստ, դէր ու դարման, զանոնք փրկելու մահուան ու յուսահատութեան ճիրաններէն:

Միութեան Գործադիր Յանձնախումբին պատասխանատուութիւն տրուեցաւ բարեսիրական կազմակերպութեան մը ծրագիրը մշակել: Ծրագրող Յանձնախումբը կը բաղկանար հետեւեալ անձերէ. Վեր. Միհրան Թ. Գալայճեան, Վեր. Հայկ Եարտըմեան, Վեր. Ս. Եագուպեան, եւ առեւտրականներ Յովհաննէս Թէֆէյեան եւ Տիգրան Տոնջեան: Միութեան յաջորդ տարեկան համաժողովին, որ գումարուեցաւ Մետէչուսէց Նահանգի Ուստըր քաղաքի Հայ Մարտիրոսաց Աւետարանական Եկեղեցիին մէջ, 7 Յունիս 1918-ին. անոնք ներկայացուցին իրենց աշխատանքին արդիւնքը, որ միաձայնութեամբ ընդունուեցաւ 10 եկեղեցիներու եւ 12 աւետարանական կեդրոններու ներկայացուցիչներու կողմէ: 1918-1921 տարիներուն ծրագիր-կանոնագիրը իր վերջնական ձեւը գտնելով ԱՀԱԸ-ը արձանագրուեցաւ Ամերիկեան կառավարութեան մօտ որպէս Հանրային Ծառայութեան Ընկերակցութիւն: Այս առնչութեամբ Վեր. Գալայճեան կը գրէ.

Մենք հիմնեցինք Հայ Աւետարանչական Ընկերակցութիւնը այն պատճառով որ մենք մեր ամբողջ հոգիով կը հաւատայինք թէ մեր մարտիրոսացեալ հայ ազգը պիտի ապրէր իբրեւ ազգ, թէ ան աստուածային վսեմ կոչում մը ունէր իբր առաջին քրիստոնէայ ազգ ոչ միայն դաւանելու իր Փրկիչը՝ Տէր Յիսուսը՝ կրելով հանուր աշխարհի առջեւ Քրիստոսի տառապանքի խաչը եւ փշեղէն թագը, այլ նաեւ ծառայելու իբրեւ ջահակիր քրիստոնէական բարձր քաղաքակրթութեան՝ Մերձաւոր Արեւելքի ժողովուրդներուն մէջ: Ուստի բացորոշ է որ հայ եկեղեցիներու նուիրական պարտականութիւնն էր հայ ազգը հաւատարիմ պահել քրիստոնէական այս բարձր կոչումին: Ուրեմն հարկ եւ անհրաժեշտ էր ամէն գնով սատարել մեր ազգային հոգեւոր վերաշինութեան գործին: Մենք նաեւ համոզուած էինք թէ հայկական հարազատ ոգիով տոգորուած Աւետարանական Եկեղեցին իբրեւ հոգեւոր եւ բարոյական գորաւոր ազդակ մը, կարելորդ ու կենսական դէր մը ունի

կատարելիք ազգապահպանման եւ ազգային վերաշինութեան մեծ գործին մէջ:⁴

Վերջին տարիներուն, նաեւ, երկու քոյր՝ բայց անկախ Շրջանային ընկերակցութիւններ հիմնուեցան. Աւստրալիայի (2001) եւ Գանատայի (1984) Հայ Աւետարանչական Ընկերակցութիւնները:

ԱՀԱԸ-ը Հայ Աւետարանական Միութիւններուն հետ կը հրատարակէր "Armenian American Outlook" պաշտօնաթերթը, որուն ընդհատումէն ետք սկսած է հրատարակել իր Լրատու թերթը՝ AMAA News-ը: 1996-էն ի վեր Աւետարանչականը կը հրատարակէ նաեւ Չհաց Մեր Հանաազորդը՝ ամենօրեայ հոգեւոր խորհրդածութիւններու գրքոյկը որ կը բաժնուի աշխարհի տարբեր երկիրներու մէջ:

100 Տարուայ Անձնուրաց Առաջնորդութիւն

Բարեսիրական Ընկերակցութեան մը հիմնադրութիւնը առաջին քայլն էր երկար ընթացքի մը: Կազմակերպութիւնը նոր ըլլալուն պատճառով՝ կարիք ունէր ծրագիրներու, կառոյցի, գործունէութեանց, յայտագիրներու, եկամուտի եւ պատասխանատու առաջնորդի մը: Երկրին տնտեսական վիճակը լաւ չէր: Ծուտով պիտի գար Ամերիկայի տնտեսական մեծ անկումը, որ ամբողջ երկիրը հիմնովին ցնցեց: Վեր. Գալայճեան Թրոյի (Նիւ Եորք) Հայ Աւետարանական Եկեղեցիի հովիւի պաշտօնէն հրաժարելով՝ Աւետարանչական Ընկերակցութեան զուխը անցաւ իբր Աւետարանիչ Հովիւ եւ Գործադիր Քարտուղար: Սակայն նիւթական հասոյթի անբաւարարութեան պատճառով ստիպուեցաւ հրաժարիլ իր նոր պաշտօնէն: Բայց գաղթականութեան մատնուած ազգի տառապեալ բեկորները, չմոռուեցան: Անոնց զաւակներուն բարերարութիւնը եւ ուսումը շարունակելը թիթեղեայ հիւղակներու մէջ՝ կը մտատանջէր նորակազմ Ընկերակցութեան անդամները:

**Ծան Թէֆէյեան
Ամերիկայի Հայ
Աւետարանչական
Ընկերակցութեան
առաջին
Նախագահը:**



Հակառակ տնտեսական բոլոր դժուարութիւններուն՝ ԱՀԱԸ-ը զօրաւոր խնամակալ մարմին մը գոյացուց՝ որ կը բաղկանար պատրաստուած հովիւներէ, յաջող առեւտրականներէ եւ յուսամիտ մտաւորականներէ, որոնք լիովին նուիրուած էին Ընկերակցութեան բարեսիրական նպատակին: Խնամակալ Մարմինի առաջին 15 անդամներն էին. Յովհաննէս Թէֆէյեան՝ Նախագահ, Տիգրան Տոնջեան՝ Փոխ Նախագահ, Յովհաննէս Պ. Մուշեղեան՝ Գանձապահ, եւ խորհրդատուներ՝ Փրոֆ. Յարութիւն Տատուրեան, Մելիտոն Իկնատիոս, Վեր. Գաբրիէլ Պետրոսեան, Փրոֆ. Վահան Պապասինեան, Վեր. Անդրանիկ Ա. Պետիկեան,

Sopra. Արամ Հեմինյան, Վեր. Հայկ Եսարտրմեան, Արմենակ Մահմուդյան, Տիգրան Սարգիսյան, Վեր. Յակոբ Մ. Տեփոյեան, Կարապետ Փուշման եւ Մինաս Գանտազեան:⁵ Այս մեծայարգ անհատներուն վրայ աւելցան ուրիշ 15 անձեր ու այս բոլորը դեկավարեցին կազմակերպութիւնը ամբողջ քառորդ դար մը, իրենց ետին ձգելով ոսկեղէն բարեսիրութեան հետք մը:

Աւետարանչական Ընկերակցութեան առաջին տարեժողովին միացաւ Քալիֆորնիայի Հայ Աւետարանական Եկեղեցիներու Միութիւնը՝ կոկիկ նուիրատուութեամբ մը: Այս դէպքը ոգեւորեց խնամակալները, որոնք խանդավառութեամբ բազմապատկեցին իրենց տարեկան նուիրատուութիւնը 100% մինչեւ 500%: Այս անձնուէր անդամները երբ նիւթականի կարիք ըլլար, իրենց գրպանէն տալով՝ կը գոցէին պիտոճէին բացը:

Շարունակելի յաջորդ թիւով...



Վեր. Դոկտ. Ժան Խանճեան նախակին է Պէրոյի Հայկազեան Համալսարանի:

FOOTNOTES

1. Leon Arpee, A History of Armenia Christianity, AMAA, 1946, p.270-271
2. A. A. Bediklian, The Rise of the Evangelical Movement Among Armenians (Pamphlet)
3. Երուանդ Հ. Քասունի, Քննական Տեսութիւն Հայ Աւետարանականութեան Պատմութեան Օղակախիւտը Դէմքեր եւ Եղբայրներ (Պէրոյ 2009)
4. Տիգրան Ծ. Խղորեան, Ոսկեմատեան, Պէրոյ 1950, էջ 211-212
5. Ibid p.219

* Շնորհակալութեան արժանի է Լուիզա Ծանապզեանի օգնութիւնը եւ ներդրումը այս գրութեան պատրաստութեան համար:

Վարդանանցի Առթիւ

Բնութեան Տակ, Ազատ՝ Ազատութեան մէջ, Ստրո՛ւկ

Վասնզի ես ամօթ չեմ սեպեր Աւետարանը: Հռովմ. 1. 16

Զաւէն Խանճեան

Ազգութիւններու պատմութեան մէջ հազուագիւտ են այն տօները, որոնց յիշատակումի կեանքը կ'երկարի 1535 տարիներ: Արդարեւ, 451 թուականէն ի վեր, Հայ ժողովուրդը առանց ընդհատումի, ամենուրեք եւ միակամ կը յիշատակէ մարտիրոսացումը Վարդանանց հերոսներուն եւ անոնց անանձնական զոհաբերութեամբ ձեռք բերուած Աստուածապաշտութեան ազատութիւնը:

«Վասն Յիսուսի եւ վասն Հայրենեաց» մղուած այդ ճակատամարտէն ի վեր եթէ ակնարկ մը նետենք Հայոց Պատմութեան վրայ, պիտի տեսնենք թէ Հակառակ հայրենի հողին վրայ մեր վայելած ինքնիշխանութեան եւ անկախութեան շրջաններուն եւ հակառակ բարգաւաճ եւ բեղուն գաղութներու գոյութեան հայրենի հողէն հեռու, կարելի է հաստատել թէ Ամերիկայի Միացեալ Նահանգներուն մէջ ապրող այսօրուայ Հայ գաղութը չէ ունեցած իր նմանը մարդկային իրաւունքներ եւ կրօնական, լեզուական, մշակութային, տնտեսական ու քաղաքական ազատութիւններ վայելող նման մը: Կ'ապրինք ու կը վայելենք օրէնքներու այնպիսի օրինեալ եւ շնորհեալ մթնոլորտ մը, որու նմանը չէ վայելած դժբախտաբար ոչ Միջին Արեւելքի, ոչ Եւրոպայի եւ ոչ իսկ Սովետական Հայաստանի մէջ ապրող Հայ ժողովուրդը:

Եւ սակայն... աւա դ: Ազատութեան այս սանձարձակ մթնոլորտին մէջ անհատապէս եւ խմբովին, որքա՛ն հաւատարիմ փառացած ենք Վարդանի եւ իր ընկերներու սրբազան ուխտին: Ստրուկի հոգեբանութեամբ քանի՞ քանի՞ անգամներ ամօթ սեպած ենք Քրիստոսը մեր կեանքի Տէրն ու Փրկիչը դաւանիլ եւ յայտարարել: Ստրկութեան բարդոյթին գերին դառնալով, քանի՞ անգամ ամչցած ենք բառաւոր Աստուածատուր Մեծապանչը, վախճալով որ մեր շրջապատին մէջ տարբեր լեզու մը խօսողները նուազ քաղաքակիրթ համարեն մեզ:

Միաբանութեան հետ քէն պահած եւ որպէս բաժանումներու սիրահար խրամատ մը եւս բացած ենք մեր միջեւ: Մինչ ոմանք փարած միայն «Վասն Յիսուսի»ն անտարբերութեամբ կը լքեն Աստուածապարգէ մեր ինքնութիւնը եւ անկէ փխած լեզուն եւ մշակոյթը: Իսկ ուրիշներ փարած «Վասն Հայրենեաց»ին, կ'ուրանան թէ անոնց գուրգուրացած, փայփայած եւ պահպանած ազգային բոլոր բարիքերը շնորհքն են Ամենակալ Հօր Աստուծոյ, որուն վայել է Փառք եւ Պատիւ:

Թանձրամոլորթ եւ ահարկու փիղերով առաջնորդուած եւ մինչեւ ակոսները զինուած պարսկական ճնշող բանակի մը դէմ հսկայացող Վարդան եւ իր ընկերները զինուած էին Ստեղծիչին հանդէպ անխախտ հաւատքով եւ հայրենիքի համար ամբարշտուած անսպառ սիրով: Անոնց անսակարկ զոհաբերութեամբ եւ գերագոյն նահատակութեամբ դարերով պահուած մեր պապեանական սուրբ ժառանգութիւնը, թագադրուած Քրիստոսը պաշտելու ազատութեան պսակով, շղթայուած հոգիներու եւ ստրկացած միտքերու ազատագրման բանալին է:

Ամէն տեսակ խորթ ու օտարամուտ կաշկանդումներէ ազատ՝ Հայ Քրիստոնեայի նկարագիրը հարազատօրէն ցուցնելու համար արդե՞օ քնորանոր Յազկերտներու կարիքը ունինք մեր անհատական եւ հաւաքական կեանքին մէջ:

Բանաստեղծին գրչով՝

«Վասն Յիսուսի, Վասն Հայրենեաց,

Յառաջ Վարդանի Հրամանը գոռացը՝

Քեզի եւ ինծի համար է:

Եկէք հետեւինք Վարդանանց ուղիին եւ քալենք անոնց շաւիղէն:

Դեկտ. 1985

Յոյսի Չատիկը

Վասնզի յոյսով փրկուեցանք: Դուկաս 10. 2

Վեր. Յովհաննէս Սարմազեան

Ռարձեալ գարուն է, եւ գարնան հետ՝ Չատիկ: Որքա՛ն գեղեցիկ զուգադիպութիւն է, երբ վերակենդանութիւն եւ կեանք աւետող գարնան հետ, Քրիստոնէայ աշխարհը մեծ հանդիսութեամբ կը տօնէ Քրիստոսի հրաշափառ եւ յաղթական Յարութեան Չատիկը:

Որքա՛ն գեղեցիկ զուգադիպութիւն է, երբ վերակենդանութիւն եւ կեանք աւետող գարնան հետ, Քրիստոնէայ աշխարհը մեծ հանդիսութեամբ կը տօնէ Քրիստոսի հրաշափառ եւ յաղթական Յարութեան Չատիկը:

Որքան ճշգրիտ եւ տեղին է, մեր՝ Հայերէն լեզուով, Քրիստոսի յաղթական յարութեան այդ դէպքը Չատիկ անուանելը: Չատիկ ուրախութեան տօն կը նշանակէ, իսկ Քրիստոսի անակնկալ եւ յաղթական յարութիւնը իսկապէս ուրախութեան մեծ տօն մըն է բոլոր հաւատացեալներուն համար: Ոչ միայն ուրախութեան տօն մը, այլ՝ մեծ Չատիկ մը, ինչպէս սովորութիւն էր մեր ծննդավայրի՝ Քեսապի բարբառով, Ծնունդը կոչել «Պատիկ Չատիկ», իսկ Յարութեան տօնը՝ «Մեծ Չատիկ»:

Քրիստոսի հրաշափառ Յարութիւնը իսկապէս մեծ Չատիկ մըն է իւրաքանչիւր ճշմարիտ հաւատացեալի համար, քանի որ յաղթական յարութեան այդ դէպքով, ճշմարիտ հաւատացեալը կը հաւատայ, թե՛ մեղքը եւ մահը պարտուեցան եւ կեանքը յաղթական դուրս եկաւ, իր հետ բերելով կեանքի եւ յաւիտենական կեանքի այդ մեծ, եւ ապրող մարդուն համար շատ կենսական եղող ՅՈՅՍԸ:

Պատմութեան ընթացքին, Աստուած իր ստեղծած մարդկութիւնը ուղղելու եւ առաջնորդելու համար, շատ յաճախ խօսած է անոնց տարբեր միջոցներով՝ տարբեր պայմաններու տակ, սակայն Արարիչէն արարածին հասած՝ մեծագոյն Աւետիսը կարելի է նկատել՝ Մէկշաթի առաւօտ, Յիսուսի գերեզմանը այցելող կիներուն՝

հրեշտակին կողմէ եղած այդ մեծ աւետումը:

«Մի վախնաք, քանզի գիտեմ կը փնտռէք այն Յիսուսը, որ խաչուեցաւ: Ան հոս չէ, վասնզի յարութիւն առաւ»:

Այս է մարդկային պատմութեան մեծագոյն Աւետիսը: Ծնունդի աւետիսը դարձեալ կ'իմաստաւորուի Քրիստոսի յարութեան աւետիսով:

«Ան հոս չէ, վասնզի յարութիւն առաւ»: Հրեշտակներուն կողմէ եղած այս յայտարարութիւնը կը նկատուի Յիսուսի առաքելութեան գագաթնակէտը, եւ Հօր Աստուծոյ փրկագործութեան ծրագրին յաղթանակով պսակուիլը: Յարութեան այս դէպքը կը նկատուի մարդկային պատմութեան մեջ նոր անկիւնադարձ մը ստեղծող յեղափոխական մեծագոյն դէպքը: Քրիստոսի հրաշափառ յարութեան այդ դէպքէն ետք, հաւատացեալներուն համար կեանքը նոր իմաստ եւ նպատակ ստացաւ: Մարդկային նոր չափանիշներու եւ նոր քաղաքակրթութեան մը հիմը դրուեցաւ:

Չատիկէն առաջ, եւ մանաւա՛նդ խաչելութենէն ետք, եւ ապա՝ Յիսուսի գերեզմանին մէջ թաղուելէն ետք, մեծ եւ կատարեալ յուսահատութիւն եւ յուսախաբութիւն կը տիրէր բոլոր Յիսուսի հաւատացողներուն քով. յատկապէս անոր աշակերտները՝ մեծ խուճապի մատնուած, մանաւա՛նդ խաչելութեան այդ անարգ արարքէն, յուսահատ իրենց տուները մեկնեցան: Անոնց յուսախաբութիւնը մեծ էր եւ ահաւոր: «Մենք կը յուսայինք որ Անիկա էր որ Իսրայէլը պիտի ազատէր»: Անոնք սկսան այսպէս արտայայտուիլ իրարու:

Իսկ Չատիկէն ետք՝ Քրիստոսի յաղթական յարութենէն ետք, Յիսուսի յայտնուիլը գերեզմանը այցելող կիներուն եւ իր աշակերտներուն, մեծ



յեղաշրջում մը ստեղծեց: Վախկոտ եւ խուճապի մատնուած այդ աշակերտները, սուրբ Հոգիէն լեցուած եւ ներշնչուած՝ դարձան Քրիստոսը վկայող անդիմադրելի յեղափոխականներ. ո՛չ մէկ զինուորական ոյժ եւ կամ քաղաքական օրէնք կրցաւ կասեցնել զանոնք: Յարութեան յոյսը զանոնք լեցուցած էր անբացատրելի եռանդով եւ խիզախութեամբ: Անոնք աշխարհի պատգամեցին. «Մենք կը քարոզենք խաչեալ եւ յարուցեալ Քրիստոսը»:

Քրիստոսի հրաշափառ եւ յաղթական յարութեան բերած մեծագոյն օրհնութիւնը, նոր եւ ՓՐԿԱՐԱՐ ՅՈՅՄԻ մը օրհնութիւնն էր բոլոր իրեն հաւատացողներուն համար: Մուշ եւ մեղաւոր այս աշխարհի մարդկութեամբ նոր եւ մեծ յոյսի մը արշալոյսն էր որ կը բացուէր յարութենէն ետք: Հաւատացեալը սկսաւ ապրիլ, կեանքի՝ եւ յաւիտենական կեանքի այդ մեծ յոյսով.

Ահա այս ճշմարտութենէն եւ հաւատքէն մեկնելով, Առաքեալը կ'ըսէ. «Վասնզի յոյսով փրկուեցանք»:

Քրիստոսի յաղթական յարութիւնը յոյսի եւ լաւատեսութեան մեծ աղբիւր է, պէտք է հաւատալ եւ լեցուիլ այդ յոյսով, որպէսզի կարելի ըլլայ բաւարար բարոյական կորով ունենալ ու կեանքի ամէն տեսակի դաժան ու դժխեմ պատահարներուն եւ փորձանքներուն յաղթահարել:

Հաւատալ Քրիստոսի յաղթական յարութեան եւ ապրիլ այդ հաւատքէն բխած յոյսով. ա՛յս է մեծագոյն կարիքը բոլոր ժամանակներու մէջ ապրող բոլոր մարդոց:

«Վասնզի յոյսով փրկուեցանք»:

Որքան կարեւոր է անդրադառնալ այս ճշմարտութեան՝ մեր ազգային պատմութեան ճամբով: Քանի՛, քանի՛ անգամներ պատմութեան թաւալող անիւները փորձեցին մեզ իրենց տակ ճզմել եւ ոչնչացնել, սակայն չյաջողեցան: Մեր հայրերուն Քրիստոնէական հաւատքէն բխած ապրելու այդ մեծ յոյսն էր որ զանոնք փրկեց: Որքան ակներեւ վկայութիւն է Մեծ Եղեռնը. Երբ ազգովին կորսուելու վտանգին ենթարկուած էինք, Քրիստոսի յարութենէն բխած ապրելու այդ մեծ յոյսն էր որ ոտքի հանեց մեզ՝ խլեակներս, եւ շուտով կրցանք մեր վերքերը սպիացնել, եւ նորէն նախանձելի ազգ դառնալ: Յոյսը փրկեց մեզ...:

«Վասնզի յոյսով փրկուեցանք»:

Այսօր դարձեալ մեծ եւ ծանր տագնապի մէջ ենք որպէս ազգ: Մեր հայրենիքին մէջ տիրող ընկերային, տնտեսական եւ քաղաքական տագնապները ընկճած են մեր ժողովուրդը, թէ՛ բարոյապէս եւ թէ՛ ֆիզիքապէս: Արցախի մէջ տարիներէ ի վեր երկարաձգուող ու մաշեցնող պատերազմը, օր ցերեկով մեր պապենական հողը մեր ձեռքէն խլելու թշնամիին անարդար եւ անմարդկային վայրագութիւնները, մեր քաջարի եւ անմեղ մարտիկներուն նահատակութիւնը, եւ այս բոլորին դիմաց մեծ պետութիւններու անտարբերութիւնը, մեզ երբեմն յուսախաբութեան եւ ընկրկումի կը տանին:

Այս բոլորին դիմաց, եւ այս բոլորին կարենալ տոկալու եւ յաղթահարելու համար, զատկուայ փորձառութիւն մը պէտք է մեզի. նոր յոյսի տօն մը՝ չընկրկելու համար: Կամքի եւ բարոյական նոր կորովով մը լեցուելու համար տէրունական յոյս մը պէտք է մեզի՝ կարենալ համբերելու, տոկալու եւ աւելի գոհաբերութիւն յանձն առնելու համար: Վերջապէս, դարձեալ պէտք ունինք Քրիստոնէական հաւատքէն բխող եւ մեզ գօտեպնդող այդ մեծ յոյսին: Ինչպէս Առաքեալը կը յայտարարէ՝ «Յոյսով կը պարծինք... նեղութիւններու մէջ կը պարծինք...»:

«Վասնզի գիտենք թէ նեղութիւնը համբերութիւն կը գործէ, համբերութիւնը փորձառութիւն, եւ փորձառութիւնը յոյս, եւ յոյսը ամօթով չի ձգեր»: Հռովմ. 5:3-5

Ինչ որ ալ կորսնցնենք նիւթական գետնի վրայ, այս կեանքի մէջ որքան ալ ծանր գրկանքներու ենթարկուինք, տակաւին այդ բոլորը այնքան մեծ կորուստ մը չեն, որքան՝ երբ կը կորսնցնենք ապրելու եւ մաքառելու այն յոյսը, որ մեզի կը հասնի Քրիստոսի յաղթական յարութեան վրայ եղած հաւատքի ճամբով:

Այսօր, ամէն ժամանակէ աւելի, ըլլա՛յ հայրենիքէն ներս, ըլլա՛յ արտասահմանի մէջ, համբերելու, տոկալու եւ գոհաբերելու պէտք ունինք, պէտք ունինք բարոյական ուժի աղբիւրի մը՝ կարենալ դիմագրաւելու եւ տոկալու տագնապալի այս ճգնաժամին: Այս բոլորին համար պէտք ունինք Քրիստոսի յաղթական յարութեամբ մեզի կտակուած այն մեծ եւ ուժեղ յոյսին, որպէսզի կարելի ըլլայ յաղթահարել մեր գոյութեան սպառնացող այս մեծ տագնապը:

Այս իմաստով եւ հաւատքով միայն Քրիստոսի յարութիւնը մեզի մեծ Չատիկ մը, մեծ օրհնութիւն մը կրնայ ըլլալ: □



*Քրիստոս Յարեալ ի Մեռելոց,
Օրհնեալ Է Յարութիւնը Քրիստոսի*

Armenian Missionary Association of America 1918-2018

A Legacy of Love, Faith and Service

Editor's Note: To memorialize AMAA's century old legacy of faith, love and service, the AMAA compiled, edited and published an impressive pictorial and historic publication we called "The Centennial Book."

Design and production by Yearbook, Inc., Glendale, California.

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Cover Color: Full color + Spot UV

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In 114 pages, the content of The Centennial Book is divided into three parts:

- A bilingual history of the AMAA
- 33 (34 in the second printing) salutations from dignitaries, sister non-profits, partners and colleagues
- AMAA services and programs.

This, hard to be missed Centennial Book, is currently offered to all participants of the AMAA's worldwide celebration banquets which will culminate with the October 2018 event in Los Angeles, California. The Centennial Book will then be available from the AMAA Bookstore.

By **Rev. Peter Doghramji, Ph.D., Former Executive Director, AMAA**



It happens once in a hundred years, more than a lifetime. But when it does, all of us in the AMAA community take a deep breath, pause a little, and look back at all those tumultuous years God has led us from our "Egypt" of slavery and Genocide to the land of promise and hope. As we celebrate the Centennial of our beloved Association, we praise God for His faithfulness and mercy in giving life to the seeds that had been planted among "thorns," in the middle of the 19th century in the Ottoman Empire.

The story of the Armenian Missionary Association of America (AMAA) has been brilliantly narrated in the Centennial Book. It is the story of exceptionally gifted leaders and their associates, who "wiped the tears" from the eyes of a bereaved nation, and proclaimed, by word and deed, the Good News of Jesus Christ, who had Himself suffered pain and death. The AMAA rebuilt the churches and schools, provided food and relief, helped in the training of leaders and professionals, and reestablished the human ties among the Armenian communities regardless of religious or political affiliation.

The Centennial Book is a must in every Armenian home. It is a picturesque exposition of our story in the last 100 years. It portrays the four letters in its acronym, A-M-A-A. The first letter "A" asserts our Armenian identity. Armenians, ever since the early fourth century A.D., have been a living witness to their unshakable faith in Christ. Neither peril nor sword, neither hunger nor destitution, have been able to separate us from God. The AMAA has served as the "glue" that has made this bonding possible.

The second letter, "M," has two components: one is its "apostolicity." The term "apostolic" means "sent" on a mission. Second, the Armenian Evangelical Church was born in the Apostolic Church. It was not the missionaries who "birthed" us, but the "Mother Church." In a real sense, the AMAA, as the child of the Armenian Evangelical Church, is the witness to the apostolicity of all Armenian Christians.

The third is "A," Association. The AMAA is not a church, nor a club, nor a bank. It is an "association" of those who have the common goal of uplifting the spiritual life and well-being of the Armenian nation, both in the Armenian Homeland and in the Diaspora, and even those non-Armenian "odars" whom Jesus identified Himself with ("I was a stranger...").

The fourth is another "A" that is not forgotten by the AMAA: it is America. The AMAA is an Armenian Association, born and raised in America. That includes American churches and missionary organizations who attended our birth and helped us in our growth and development. The Armenian Evangelical Church was in partnership with the AMAA in reestablishing educational institutions such as Aleppo College and the Near East School of Theology. We owe them, especially the Near East Mission of the Congregational Churches, a special word of gratitude. They are part of our story.

This then is a brief summary of the AMAA, elaborately illustrated in the Centennial Book. I am a child of the AMAA. So is my wife Marie. We join all the anniversary celebrants in thanking God for this special gift we lovingly call our A-M-A-A.

BOOKS

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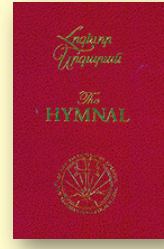
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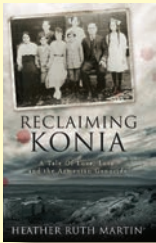
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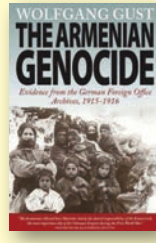
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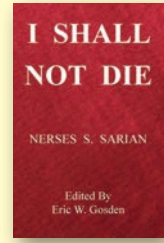
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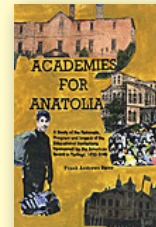
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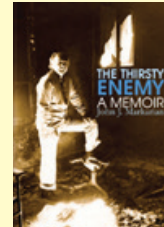
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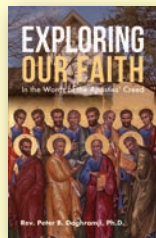
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The AMAA acknowledges with gratitude receipt of the following new bilingual publication

Questions and Answers - Հարցումներ և Պատասխաններ by Rev. Dr. Vahan H. Tootikian





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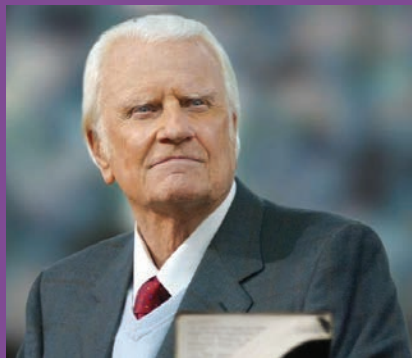
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IN MEMORIAM: Rev. Billy Graham

"My home is in heaven I'm just traveling through this world." Rev. Billy Graham



Praise the Lord for the life of a humble servant of God who touched the lives of millions in his lifetime and led them to the Savior.

Today, we remember and celebrate the life of Rev. Billy Graham. Regarded as the most influential preacher of the 20th century, he carried the Gospel to every corner of this world. We remain grateful for his life here on Earth.

"May his memory inspire Christians around the world to fire up their faith, follow the lead of the Great Preacher, take the Good News to the ends of the world and bring the

human race closer to the Creator." - Zaven Khanjian, AMAA Executive Director/CEO.

The AMAA extends condolences to the entire Graham family, AMAA Centennial Honorary Committee Member Rev. Franklin Graham, The Billy Graham Evangelistic Association, and Samaritan's Purse for their loss.



A past AMAA Field Director and renowned scientist, Dr. Kenell Touryan's encounter with Rev. Billy Graham in 1975.

Grace G. Avazian

Grace G. Avazian passed away peacefully on the morning of February 12, 2018 in Los Angeles, CA, just a few days shy of her 86th birthday after a long illness.



Grace was born on February 16, 1932 in Malden, MA to Jack and Alice Erysian who were immigrants from greater Armenia and part of the Armenian Diaspora that settled in the United States in the early 1900s. Grace spent her formative years growing up in the Armenian-American community of Fresno, CA after moving there in the late 1930s with her parents and four siblings.

After graduating from Fresno High in 1950, she married the late Rev. Dr. Paul G. Avazian of Los Angeles. Following a brief stint teaching in Beirut, Lebanon, Grace and her husband moved to Kingsburg, CA where her husband pastored the Presbyterian Church and their first son was born. The family eventually settled back in Los Angeles, CA to continue her husband's ministry. Grace was a devoted pastor's wife, church member and avid supporter of initially the Gethsemane and Masis Churches of Los Angeles, eventually becoming a dynamic figure at the United Armenian Congregational Church (UACC) of Hollywood, a church formed by the merging of several churches under her husband's guidance. There she led Sunday School classes, Ladies' Groups, the Missions Committee, and her beloved Church Annual Banquet, while also serving as Wedding Coordinator. She was

affectionately known to everyone at church as "Auntie Gracie" and she truly relished and enjoyed her role there, as she was most at home while serving the church and its community.

When the untimely death of her spouse left her as a widowed mother to three teenage children, Grace let the strength of God guide her in her faith and actions and never wavered in her commitment to church, family and friends. She could always be counted on to give her support to any effort that needed attention at UACC. Her zest for life, hard work, and deep faith were and will continue to be an example and legacy for many others to follow.

Grace is survived by her three children, Timothy P. Avazian and his wife Karyn, Thomas D. Avazian and his wife Alessandra and Terrell Avazian Perfitt and her husband John, as well as nine beautiful grandchildren.

A memorial service at the United Armenian Congregational Church was held on Saturday, February 24, 2018. Donations may be made in her honor to the United Armenian Congregational Church that she so cherished and loved. □



Arpine Aynilian

Arpine Aynilian, a long time and generous supporter of the AMAA, passed away on February 10, 2018 in Fort Lee, NJ. She was 98.

Born in Lebanon and raised in Paris, France, she immigrated with her family to New York City. While living there, she completed her high school education and pursued her love of music at Julliard School of Music while also taking classes at Columbia University.

She met and married her husband, the late Nerses Y. Aynilian in 1948. They had four children who they raised in Tenafly, NJ and were later blessed with twelve grandchildren and five great grandchildren.

Arpine was an active member of the Armenian Evangelical Church of New York and later the Armenian Presbyterian Church of Paramus, NJ. She worked tirelessly for and supported many churches and organizations including the AMAA and the AEUNA, as well as the Daughters of Vartan throughout her long life.

Through a generous donation to the AMAA by Nerses and Arpine, the AMAA's Health Center in Yerevan became a reality. The donation was made in 1999 in memory of Nerses' parents Yousef and Beatrice Aynilian.

A memorial service was held February 13, 2018 at the Armenian Presbyterian Church in Paramus. The family asks that donations be made in her memory to the Armenian Presbyterian Church or the AMAA's Aynilian Endowment Fund. □



Gail and Melvin Bilezerian



Gail Bilezerian, 77, and Melvin E. Bilezerian, 78, of North Smithfield, RI passed away peacefully, Gail on January 11, 2018 and Mel on February 17, 2018 after brief illnesses. They were married 54 years.

Born in Providence, RI and raised in Cranston, RI, Gail was the daughter of Apkar Albert "Bart" and Sally Azarigian Bartigian and was a graduate of Classical High School and the University of Rhode Island. Son of Seth and Sarah Najarian Bilezerian, Mel was born in Worcester, MA and raised in Providence, RI. Both Gail and Mel dedicated their lives to family, church and the greater community.

Gail taught at St. Mark's Nursery School in Woonsocket, was a social worker for the RI Department of Children, Youth & Families, and worked at the RI Department of Human Services' General Public Assistance Program. She was a dedicated servant of the Armenian Evangelical Church where she was the church organist for over 50 years and volunteered in various other capacities, including Clerk and Chair of the Board. Committed to the Armenian and greater community, Gail served on the Board of the Armenian Historical Association of Rhode Island and participated in organizing class reunions for Classical High School.

A graduate of Hope High School and the Wentworth Institute of Technology, Mel served in the Air National Guard and worked in various sales capacities at Amperex Electronics, Fairchild Semiconductor and National Semiconductor. He also served as a Deacon and former Board member of the Armenian Evangelical Church. An avid gardener, Mel was a member of the University of Rhode Island Master Gardeners Association and acted as the Project Coordinator for the Garden of Heroes Memorial located on the southwest lawn of the State House. He also volunteered as a member of the Town of North Smithfield Personnel Board and as an advisory member of the City of Providence Capital Center Commission.

Gail and Mel took pride in their immediate and extended families and found tremendous joy in their grandchildren. Gail met everyone with a smile and kind words and Mel greeted both friends and strangers with charm and charisma.

They are survived by son Craig of Rancho Palos Verdes, CA; son and daughter-in-law, Keith and Karyn of Wrentham, MA; and grandsons Kyle and Karson. Gail also leaves behind her sister Mary-Ann Jordan and husband Barry of Exeter, and Pam Fortune and husband Joe of Port Richey, FL. Mel is also survived by his brother Gary of Cranston, RI. Separate memorial services were held in January and February in Cranston. □

Greg Hakimian

Krikor (Greg) Hakimian passed away on February 15, 2018 in Pasadena, CA at the age of 82.

Born on July 10, 1935 in Kessab, Syria as Soghomon Apelian to Hagop and Mari Apelian, he was the fourth of six children.

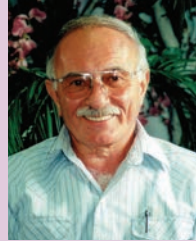
He began school in Kessab and later attended American Academy in Larnaca, Cypress, as well as schools in Latakia and Aleppo. He taught for a short time in Kessab.

Greg left for Lebanon at the age of 18 where he taught mathematics and took the name Krikor Hakimian. From Lebanon he went to France, and eventually arrived in the United States in 1961. Greg attended Whittier College where he met his wife Pat and they were married in 1961. They settled in Whittier, and had two children, Rebecca and Karl. Greg transferred to Long Beach State in 1963, became a US citizen, and graduated in 1965 with a BS in Civil Engineering. He worked for the Los Angeles County Road Department from 1965-78.

Greg started Hakimian Engineering in 1979. After the 1994 Northridge Earthquake, his earthquake expertise was sought to help rebuild damaged structures. He gained the reputation as an expert in the field of Geotechnical Engineering. Over the years, Greg was involved in several Engineering societies and other clubs. After he retired from Hakimian Engineering in 2004, he remained a freelance Geotechnical Consultant.

Greg joined United Armenian Congregational Church in 1967 where he was very active for many years. In 1969, along with his cousin Gabriel Injekikian and other Kessab relatives, he helped found Camp Kessab, which had its first summer session in 1970. Greg started as Camp Manager and later became Camp Director, earning him the name Captain Kessab.

Greg was also instrumental in the birth of Camp AREV. In an essay titled "The Birth of Camp AREV," he wrote, "Camp Kessab



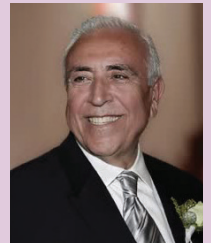
was for all Armenian children regardless of their political or religious backgrounds. The campers were happy and learned Armenian songs and dances, (but) one thing was missing, it was not a Bible-centered camp." He was on the Camp AREV Committee for many years and served a term as the Treasurer of the AEUNA.

Greg was a generous man and helped many people. Following the 1988 earthquake in Spitak, Armenia, Greg started traveling back and forth to Armenia offering his Geotechnical Engineering expertise.

After Greg's divorce in 1996 he married Seta Libaridian in 2004. Following his first stroke in 2011, he and Seta moved to Pasadena where he enjoyed his remaining years. He was always smiling and joking, up to his last days. Greg is survived by his wife Seta, his sister Araxi, brother Zeron, two children Rebecca and Karl, two step-children Ojig and Barrett, twelve grandchildren, one great-grandson, and several nieces and nephews. □

Sebouh Zeron Kizirian

Sebouh Zeron Kizirian was born on July 30, 1947 in Sidon, Lebanon. Sebouh, who had five older siblings Serop, Arpine, Avetis, Parandzem, and Samuel, attended the local American



elementary school before moving on to the Armenian Evangelical School in Anjar. He studied Business Administration at the American University of Beirut, graduating in 1970. Initially, Sebouh began working in Beirut but moved to Dhahran, Saudi Arabia, as a result of the Lebanese Civil War. In Dhahran, Sebouh found professional success working in his chosen field of construction.

In May 1981, Sebouh married Edma Sarkis in Geneva, Switzerland and had a happy 36-year long marriage. They had two children, daughter Taline and son Armand. He was able to permanently move to the United States in 1984 and spent the rest of his life in Los Angeles.

Sebouh's entire world were his children, grandchildren, and his wife. His time with them was pure joy. Nothing gave him more satisfaction than being able to be there for his loved ones in every way a father and husband could. Sebouh was the true definition of a family man and a "hero of giving," as his eldest brother Serop called him. He simply gave all of himself to his family, and was their greatest protector, defender, and rescuer.

In the last several years of his life, because of Skype and Facetime, Sebouh was

also able to easily and regularly talk to his family. This brought him great joy. Because of these new technologies, Sebouh and his family back home were not only able to speak to each other, but actually see each other too. This brought him great happiness, almost as if they lived near each other once again. Sebouh moved to Los Angeles for the sake of his wife, his daughter, and his son, to secure a better life for them. But he always missed Lebanon and all his siblings who were still there.

Sebouh was particularly close to his brother Serop. When Sebouh's father passed away while he was still quite young, Serop took him under his wing. Serop guided Sebouh through his teenage years and ensured that he was the first from his family to graduate from college. Sebouh never forgot the generosity that Serop showed him and would always miss him tremendously.

On December 5, 2017, Sebouh left this world. His life was full, but it was not yet complete. He was happy and healthy and still had so much to live for. He will be remembered as the great father, grandfather, husband, brother, uncle, great-uncle, and friend that he was. His family will honor his gifts of giving and his devotion to family. They will treasure his laughter, his warmth, and protection. They will remember him as a smiling, happy, and honorable man.

Sebouh is survived by his wife Edma, daughter Taline, son Armand, grandson Charles, and granddaughter Julia. May God bless his soul, and may he rest in peace. □

Paul Kullukian

Paul Kullukian of Hillsborough, CA, passed away on Wednesday, January 17, 2018 surrounded by his loved ones. His incredible life was a testament to his enduring faith, his love of laughter, his true grit and resolute will. His life embodies the American success story.



Paul was born in Marash, Turkey on November 17, 1922 to survivors of the Armenian Genocide who had each lost their spouses and almost all their children during that terrible time. He was raised in a refugee camp in Damascus, Syria and had to work from an early age. At 17, he set out on his own and had many jobs including making slippers and working at French and English military bases during WWII.

In 1952, Paul came to the United States through Ellis Island and settled in San Francisco, CA. After several years working for others, Paul employed his business model of "guts and location" to first purchase a snack

shop, then Paul's Steak House and finally Cable Car Steaks, a restaurant at Powell and Market in San Francisco, running the business for over 20 years.

Throughout his life, he was a man of strong faith, deeply involved in his church and the Armenian community.

Paul is survived by Ilda, his devoted wife of 48 years, his children Marilyn Chakirian (Vartan) of Reseda, his son Ara Kullukian of Redwood Shores and his daughter Taleen DeArcangelis (Martin) of Burlingame, his granddaughter Faith Baronian (Vahe) of Porter Ranch, his brother Sarkis Kullukian (Tina) of San Mateo and many nieces and nephews.

Funeral services were held on January 22, 2018 at Calvary Armenian Congregational Church of San Francisco, CA followed by interment at Cypress Lawn Memorial Park in Colma. □

Meguerditch Léon Léonian

Meguerditch Léon Léonian, father of Reverends René and Gilbert Léonian, passed away peacefully and in faith of the Lord on February 20, 2018 in Paris, France. He was 89.



Meguerditch was born on May 28, 1928 in Renage (France), the son of Khatcher Léonian and Marie Garabedian. Khatcher and Marie were born in Cilicia – Khatcher in Jibin (Hromgla) and Marie in Gueben (Marash). In 1926, after the Genocide, they came and settled in France. Meguerditch had two sisters, Makrouhie and Paulette, and two brothers, Henri and Samuel.

Meguerditch grew up in St. Loup, Marseille, close to the Armenian Evangelical Church. Later he lived for many years in the district of Michelis in Marseille, in the house that he built. In 1945 he obtained a Certificate in the field of mechanics and worked first in the Baudouin Motor Company as an adjuster and later as a driver in the Transport Company. He worked from 1953-1983 for the GROUPECO SUD BAGAGES Company where he spent most of his professional career. Over the years, his children, grandchildren, family, and friends have all heard stories about SUD BAGAGES. He could always be counted on and this was noticed by his superiors. As a hardworking person, he went from being a driver to an assistant to the chief operating officer over the years. When he was not at work, he enjoyed handyman's work around the house, and gardening. He served in the military earning the rank of Brigadier in 1947.

On August 27, 1949 he married Heripsimé Joséphine Kouyoumdjian and they built a

happy, loving, generous and welcoming home. With great love and dedication, they raised their children Gilbert, René and Annie. Their faith always helped them and carried them to the end as they trusted in God with gratitude and confidence. It was in the "La Fontanelle" Camp, organized by the Armenian Evangelical Churches of France, where their children discovered the Gospel of Jesus Christ and accepted Him as their Savior. Shortly after, each of the children received a call for full-time service in God's work. Gilbert and René became Pastors and Annie became a Pastor's wife.

Meguerditch is survived by his three children, Gilbert, René and Annie, two daughters-in-law Léa and Sylvie, a son-in-law, Rev. Joël Mikaélian, 8 grandchildren, and 12 great-grandchildren.

Funeral services took place on February 27, 2018 at the Armenian Evangelical Church of Issy-les-Moulineaux where representatives of the Armenian Apostolic and Catholic Churches, as well as many family members and friends, gathered to pay their final respect. The interment took place on March 1 in the family vault in Marseille. "And so we will be with the Lord forever." 1 Thessalonians 4:17 □

Mariam Mary Megrdichian

Mariam Mary Megrdichian passed away on January 7, 2018 in Fresno, CA at the age of 88.



Born on May 10, 1929 to Gregor and Bengsat Kirakosian in Vladikavkaz North Ossetia-Alania, Russia, Mariam and her family moved a few years later to a collective farming village, Kolkhoz, in Novorossisk, Russia on the Black Sea Coast, where many Armenian families settled after the Armenian Genocide. Mariam attended the local Armenian school in Novorossisk and was an avid reader and enjoyed discussing history and politics.

In 1943, during World War II, the Nazi forces captured Novorossisk and forced their family along with countless others to leave Russia at a moment's notice. They relocated them by primitive trains to the forced labor camps in Heilbronn, Germany. Mariam was one of the youngest members of the labor force and was assigned to work in the Knorr food processing plant during the day. After the war ended and Nazi Germany surrendered to the Allied Forces, Mariam became one of the 5,000 plus Armenians who lived in the Displaced Persons (D.P.) Camp in Funkerkaizerne, Stuttgart, Germany. Many of Mariam's siblings lost their lives during that period before their liberation. She was one of four who survived

along with her parents, brother Galust, sister Rose, and youngest brother Levon.

With the help of the Armenian National Committee to Aid Homeless Armenians (ANCHA), the Kirakosian family left Germany in 1949 and sailed to the United States reaching Ellis Island in late September. After locating relatives on the East Coast, they eventually traveled to Michigan and settled in the Highland Park area of Detroit. One evening while attending a family party with her relatives, Mariam ran into her childhood friend from the D.P. Camp in Germany, Hovhannes Megrđichian. Their friendship blossomed into a lasting relationship and they were married in 1953. Mariam and Hovhannes were blessed with the birth of their daughter, Rosie Vartouhi. Mariam and her young family moved to Fresno, CA in the mid-1950s to be near her in-laws. She became an active member of the Holy Trinity Armenian Apostolic Church and other local Armenian organizations.

In 1984, her daughter Rosie married Bryan Bedrosian, and in 1987, they were blessed with the birth of her grandson, Armen, who was the greatest joy in her life.

Mariam was preceded in death by her beloved husband, Hovhannes. She leaves behind her daughter, Rosie Bedrosian and her husband Bryan (former Board member of the Armenian Missionary Association of America); her grandson, Dr. Armen Bedrosian and his wife Stephanie; and two great-granddaughters, Lillian Sonya and Vivian Rose Bedrosian. She is also survived by her sister, Rose Hovanesian, and her brother, Levon Kirakosian and their families. □

Rev. Apraham Sarkissian

The Union of the Armenian Evangelical Churches in the Near East (UAECNE) has announced with deep sorrow the passing of one of its pastors, the Rev. Apraham Sarkissian, on December 12, 2017, after a brief illness.



Rev. Sarkissian, born in 1930, began his Christian ministry as a member of the Christian Endeavor Union in Lebanon. Leaving his customary work, he pursued his seminary education, whereupon completion he received the title of Licensed Preacher from the UAECNE. He served for many years in the Armenian Evangelical College in Beirut as the School Chaplain. He was ordained by the UAECNE in 1979, and began his pastoral work in the Emmanuel Armenian Evangelical Church of Nor Amanos. After a brief term of service there, Rev. Sarkissian was invited to pastor the Armenian Evangelical Church of Nor Marash,

and remained in that position until his retirement in 1999.

Along with his pastoral work, Rev. Sarkissian held various positions within the Union and the Armenian Evangelical Community. He served as Treasurer of the Central Committee of the Union and later its Chair. He was the head of the Lebanon Armenian Evangelical Community, Chair of the Armenian Evangelical Religious Appellate Court, as well as serving in various committees of the Union. For many years he represented the Armenian Evangelical Community in the Supreme Council of Evangelical Community of Syria and Lebanon, serving as that Council's Treasurer. He also was an honorary member of the Board of the Marash Compatriotic Union. Through his efforts in his role as Pastor, the Nor Marash Armenian Evangelical Church resumed its construction project and completed building a new church edifice.

Funeral services for Rev. Sarkissian were held in the Armenian Evangelical Church of Nor Marash (Bourj Hammoud) on December 16 and the burial took place at the Armenian Evangelical Cemetery, Furn el Shebbak.

Rev. Sarkissian is survived by his wife Takouhi (Khatcherian) Sarkissian; his children, Rev. and Mrs. Hagop Sarkissian of Sydney, Australia, Mr. and Mrs. Sumpad Sarkissian, Mr. and Mrs. Khatchig Sarkissian, Mr. and Mrs. Zaven and Frieda (Sarkissian) Kouzanian; his nephew, (Lebanese) Deputy Shant Chinchinian; and his sister, Mrs. Nazeli Minasian. □

Rev. John Avedis Zarifian

Rev. John Avedis Zarifian, Pastor, Leader and Evangelist, passed away on December 11, 2017 in Laval, Quebec, Canada at the age of 91. He devoted his whole life to the work of God across several continents with his pastoral care, flame of evangelism, social service and generosity.



Born in Marseille, France on November 7, 1926 to Moses and Aghavni Zarifian, Avedis had a brother and two sisters. The family later moved to Aix en Provence, near Marseille. He graduated from Marseille's College du Sacre-Coeur with a Bachelor of Arts and was called to military service in Paris. He studied at the Aix en Provence Theological Seminar and at the age of 18 received a call to become a pastor. In 1951, the Armenian Evangelical Union of France sent him to Buenos Aires, Argentina to become Pastor of the Armenian Evangelical Holy Trinity Church. He continued his theological education at the local Theological Seminary

and graduated in 1955 earning his Masters' of Divinity in Theology.

In 1952 he married Loyse Balikian and in 1955 they were blessed with a son, Danny. On August 22, 1954, the Bishop of the American Methodist Church Jean Cadino, his father-in-law Rev. Kevork Balikian, and Rev. Nazareth Salibian ordained him. Following his service in Buenos Aires, he was asked to visit some of the Armenian Evangelical Churches in the United States. In 1962, he became Pastor of the Salem Armenian Evangelical Ararat Church in New Hampshire and in 1967 he served as Pastor of the Armenian Evangelical Church of Montreal.

He will be remembered for his many years of self-sacrificing social service. From 1977-80, he served as an Evangelist in a number of Middle East countries. He served as Pastor of the Armenian Evangelical Euphrates Church in Rhode Island from 1980-1998 and then visited some countries in the Middle East, Europe and Armenia. In 1998 he and Loyse settled in Montreal. During his retirement, he received an invitation from Rev. Dr. Movses Janbazian, AMAA Executive Director, to make an evangelistic visit to Lebanon, Greece, Turkey, Iran, Armenia and South America during which time many devoted their lives to Christ. From December 2009 until February 2015, he voluntarily took the responsibility of the pulpit at the Armenian Evangelical Church of Montreal, where he brought stability to the life of the Church with his fatherly care and preaching of the Gospel. After moving to the Ararat Residency Apartments in 2016 he led weekly Bible Study sessions, preached from the pulpit at the Armenian Evangelical Church of Montreal and wrote spiritual articles.

He is survived by his wife of 65 years, Loyse, his son Danny, his sister Marie and his brother Samuel.

Funeral services were held at the Armenian Evangelical Church of Montreal on December 14, 2017. □

Նոյեմի Ալպարեան

Ծնած է Պէյրուս Լիբանան, Մարտ 10, 1927-ին: Առաջին գալակը ըլլալով Խաչիկ Պոյմուշակեան-Պետրոսի եւ Եղիաթէր Վարժապետեանի բնականանաբար ընդունած էր իր ընտանիքին հոգածութեան պատասխանատուութիւնները:



Ան մեծցաւ նոր գաղթականներու Քարանթինայի եւ ապա Թրատի հայկական համեստ թաղամասերուն մէջ. յաճախեց Էջրէֆիէյի Աւետարանական Կեդրոնական Բարձրագոյն Վարժարանը

ուր ստացաւ իր երկրորդական ուսումը: Տասներկու տարեկանին իր կեանքը նուիրելով Յիսուսին իր նպատակը ըրաւ Տիրոջ ծառայել: Ան եղաւ CMC հիւանդանոցին առաջին շրջանաւարտ հիւանդապահուիիններէն:

Ան հոգեւոր բոյն մը կազմեց Յարութիւն Ալպարեանի հետ 30 Ապրիլ 1955-ին եւ ունեցաւ 4 զաւակներ: Այս բոյնին նաեւ միացաւ իր ամուսնոյն քոյրը՝ Ալիս Ալպարեան որ եղաւ իր անբաժան ընկերը մինչեւ 2011:

Նոյեմին աշխատասէր էր: Ամուսինը բժախնդիր դերձակ մըն էր եւ հոգեւոր կոչումով աւետարանիչ: Ան շատ զբաղ էր գործով եւ իր հոգեւոր առաքելութիւններով եւ ուրեմն Նոյեմին թէ վարպետ տանտիկին էր եւ թէ ամուսնոյն գործի լծակից: Կարծես իր հիւանդապահուիի կոչումը բնաւ չէր մոռցած, ան իր տան մէջ տարիներով հոգ տարաւ ընտանիքին տարեց անդամներուն: Լիբանանի պատերազմին փախչելով, 1978-ին ընտանիքը փոխադրուեցաւ Մոնթրէալ: Ամուսինը հիւանդացաւ եւ հինգ տարի ետք մահացաւ:

Նոյեմին գորպուր հաւատք ունէր Աստուծոյ վրայ: Շա՛տ հրաշքներ վայելած էր իր կեանքի ընթացքին: Ամենէն մեծը՝ երբ 2003-ին լուրջ գործողութենէ մը ետք մահամերձ վիճակէն Աստուած իրեն նոր կեանք մը պարգեւեց:

Նոյեմի աշխատասէր էր, առատաձեռն, եւ շատ հիւրասէր էր: Ան շատ կը սիրէր իր Աստուծոյն եւ իր եկեղեցին: Չէր փախցներ որեւէ մէկ առիթ պաշտամունքներու եւ ծողոփներու:

Ան շատ կը սիրէր իր ընտանիքի ամէն մէկ անդամը: Մէկը չկար որու դէմ կարենայիր բան մը լսել իր բերնէն: Ան ամէն օր կ'աղօթէր անոնց համար: Յունուար 3, 2018-ին Նոյեմի իր աչքերը փակեց ու միացաւ իր սիրելի Փրկչին: Այսօր ան ետին կը ձգէ իր մէկ-հատիկ աղջիկը՝ Լիզան որ մինչեւ վերջին վայրկեանը իրեն հոգ տարաւ, իր 3 տղաները ու հարսերը Յովիկը եւ Այտան, Դանիէլը եւ Սիւզին, Սամուէլը եւ Թամարը, իր թոռները՝ Փրիսիլան, Փօլը, Տանիէլ-Ճանը, Սոնթէն, Թիմոթին, Յարութը եւ Սիօնը եւ երեք ծոռերը՝ Զէյն, Զարա եւ Թովմաս: □

Վարսենիկ Մկրտիչեան

1932-ին, էքիզ-օլուքի մէջ, Քեսապ, Աստուած կ'օրհնէ ձօյ եւ Սարի Թութիկեաններու ընտանեկան յարկը, երկուորեակ զաւակներով՝ Աստղիկ եւ Վարսենիկ: Վարսենիկ իր նախնական ուսումը կը ստանայ էքիզօլուք եւ ապա Քեսապ:

Միջնակարգ եւ Երկրորդական ուսումը կը ստանայ Հալէպի Քարէն Եփէ



Ազգային ճեմարանը: Ապա կը յաճախէ Պէյրութի Հայկազեան Գոլէճը (այսօրուայ համալսարանը) Հայագիտութեան եւ Մանկավարժութեան բարձրագոյն ուսման համար եւ միեւնոյն ատեն կը յաճախէ Պէյրութի Աստուածաբանական ճեմարանը՝ Քրիստոնէական Դաստիարակութեան դասընթացքներուն հետեւելով:

Յօրը հիւանդութեան պատճառաւ կը վերադառնայ Քեսապ եւ կը սկսի իր նուիրական ծառայութեան Ուսուցչութեան: Ան կը դասաւանդէ Հայերէն Լեզու, Հայոց Պատմութիւն եւ Կրօն սկսելով էքիզօլուքի Հայ Աւետարանական Վարժարանէն եւ ապա Քեսապի Հայ Աւետարանական Նահատակաց Վարժարանին մէջ:

1963 թուականին կը պսակուի Ճօրճ Մկրտիչեանի հետ եւ Աստուած կ'օրհնէ զիրենք երկու զաւակներով՝ Սերոբ եւ Ճօզէֆ:

1979-ին, անակնկալօրէն կը կորսնցնէ իր կողակիցը եւ կը շարունակէ իր նուիրական հաւատքի, աղօթքի, Եկեղեցիի ծառայութեան, ուսուցչութեան եւ զաւակներու դաստիարակութեան կեանքը, ըլլալով ընտանիքին հայրն եւ մայրը:

1990-ին, կը կորսնցնէ իր կրտսեր զաւակը՝ Ճօզէֆը, անաղորմ հիւանդութեան պատճառաւ: Անոր վաղամեկ կորուստը շատ ծանր կ'ազդէ վրան: Սակայն Տէր Յիսուս Քրիստոսի վրայ ունեցած հաւատքով, աղօթքով, համբերութեամբ եւ վստահութեամբ կը շարունակէ իր նուիրական ծառայութիւնը եւ ուսուցչութիւնը:

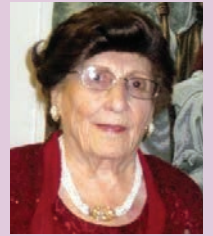
1997-ին իր զակին Պատուելի Սերոբին եւ Բժշկուի Ալինային պսակադրութենէն ետք ան հանգստեան կը կոչուի եւ կը միանայ զակին ընտանիքին՝ Հալէպ եւ իր ուրախութիւնը կ'ամբողջանայ իր թոռներով՝ Ճօրճ Ճօզէֆի եւ Վարս Վարդի ու կը սկսի անոնց սրովեցնել՝ Հայոց Այբուբեն, Հայոց պատմութիւն եւ Աստուածաշնչական պատմութիւններ եւ Սաղմոսներ: Հալէպի մէջ կը շարունակէ նաեւ կարգ մը կամաւոր ծառայութիւններ Եկեղեցիի շրջանակէն ներս:

2014-ին երբ Քեսապէն տեղահան կը ըլլան, իր քրոջ Նուարդին հետ տեսնելով իր պապեանական քանդուած տունը կը հաստատուի Լաթաքիա եւ կը բնակի իր տան մէջ, քրոջ հետ միասին վայելելով ընտանիքին սէրն ու յարգանքը:

2017-ի, Հոկտեմբերի կիսուն, կը հիւանդանայ եւ կը դատապարտուի անկողինի ու կատարելալ խնամքի: Ան իր աչքերը կը փակէ, այս աշխարհին, Լաթաքիոյ իր տան մէջ, Կիրակի 21 Յունուար 2018 ին, այն քաջ հաւատքով եւ համոզումով թէ պիտի միանայ եւ յաւիտեան պիտի ապրի իր շատ սիրելի Փրկչին՝ Տէր Յիսուս Քրիստոսի հետ, խաղաղութեամբ, ուրախութեամբ եւ ցնծութեամբ: □

Մելինէ Ընթրօքեան

Մելինէ Ընթրօքեան ծնած է Հալէպ 1926 Նոյ. 20-ին: Ան դուստրն է Գեոգ եւ Մէլիյէ Տէր Պետրոսեաններուն: Ընտանիքը Պէյրութ փոխադրուած է 1938-ին ուր ան մեծցած եւ ուսում առած է:



1944-ին Նոյ. 2-ին, ան ամուսնացած է Յովսէփ Ընթրօքեանին հետ եւ ունեցած են չորս զաւակներ՝ Ռիթա, Ժիրայր, Միւր եւ Վիգէն:

Ան շուտով ընտելացած է Աւետարանական համայնքին: Շատ կը սիրէր հոգեւոր երգեր: Գոհունակ սրտով փառք կուտար Աստուծոյ ամէն բանի համար:

1974 Հոկտեմբեր 19-ին Մելինէ քրոջ ամուսինը՝ Յովսէփ յանկարծամահ եղաւ 60 տարեկանին: Սուգի օրերուն երբ ան Աստուծոյ հետ կը վիճէր թէ ինչո՞ւ այս աղետը պատահեցաւ, Հելէն քոյր Հալէպէանի ցաւակցական այցելութեան ժամանակ, ան ծունկի գալով Յիսուսի բազուկներուն յանձնուեցաւ:

Լիբանանի պատերազմէն փախչելով Մելինէ քոյր 1979-ի Յուլիսին Փասատինա, Քալիֆօռնիա եկաւ եւ վաւերի՝ Վիգէնին հետ ապրեցաւ, մինչեւ անոր ամուսնութիւնը:

Եկեղեցիի շատ կը սիրէր: Հաւատարմօրէն կը մասնակցէր եկեղեցոյ պաշտամունքներուն եւ շաբաթամիջի քոյրերու ժողովներուն: Գործօն էր Փասատինայի Կիլիկիա Աւետարանական եկեղեցոյ տիկնանցի մէջ եւ երկար տարիներ օգնած է Սահակ Մեսրոպ Հայ Քրիստոնէայ վարժարանին: Բառին բուն իմաստով ան առաքինի եւ շնորհալի կին մըն էր:

Հոկտ. 16, 2017 կէսօրին Խաղաղութեամբ իր աչքերը փակեց իր անկողինին մէջ եւ մտաւ Աստուծոյ արքայութենէն ներս: Անոր կորուստը կը սգան իր չորս զաւակները, երեք հարսերը եւ փեսան՝ Արամը, որ շատ կը յարգէր եւ միշտ կ'օգնէր իրեն, 9 թոռները եւ 15 ծոռերը:

Օրհնեալ ըլլալ Մելինէ քրոջ յիշատակը: □

The AMAA Board of Directors and the staff wish to extend their heartfelt condolences to the families of the following deceased friends.

* Ankin Bertelsen
Cresskill, NJ

Donald Paul Landes
Scottsdale, AZ

Edig Mkhitarian
Buenos Aires, Argentina

Henry Voskian, D.D.S.
Altadena, CA

* Memorials designated for AMAA



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1918 - 2018



The 17th Annual Meeting of the Armenian Evangelical Union - held on June 6-9, 1918 in Worcester, MA, where it was voted to establish the AMAA.